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The Triumph of the King

IN the common estimation of the children of the Church, the greatest feasts of the year are Christmas and Easter Day. Tenderness and joy beat in our hearts as we gaze upon the Babe in the manger. We know that He is God, and we adore, yet not as the Angels that fell down before Him, hiding their faces before the effulgence of His glory. Bethlehem is like home, and home is a place of love and tenderness. As His Mother takes Him in her arms, and holds Him to her breast, we know that He is truly one of our own race, come to save us from our sins, yet come to us in gentleness and clemency. We have no fear of Him, but only love.

On Easter day, the scene is changed. The humble manger has been replaced by the glory that spread over the world when the stone was rolled back from the garden tomb, and He arose, King of all the universe, the conqueror of death. There is joy in our hearts, a joy so overwhelming that it is, rather, triumphant exultation. We have almost forgotten that once He was a helpless Child, shielded from the chill night in the warmth of His Mother's arms. Only a few days ago, we saw Him scourged as a slave, and crowned with thorns in derision of His Kingship. He was as a worm and no man, and when in the last dark hour upon Calvary, He lifted His voice and into the hands of His Father commended His spirit, it seemed that the Kingdom which He had come to establish had been destroyed forever. A few loyal followers, faithful to the end, stood beneath His Cross. Of His chosen Twelve, one had gone out in the night to hang himself with a halter; the others had fled away in fear, after their chief had denied that he knew this Man. One only followed Him to Calvary. Death seemed to have conquered when this thorn-crowned King gave up the ghost on Calvary.

These are not thoughts for Easter Day. They are merely the dark background that heightens by its contrast the glory of this King on Whom death had no hold. Even in His glorified Body, our King retains the marks of the nails in His Hands and Feet, the wound of the spear that entered His Sacred Side, the cuts of the thorns upon His Sacred Head. They tell us that without the Friday of His suffering, there can be no glory of Easter Sunday, that without suffering there can be no gain, that without the sting of death there can be no conquering resurrection.

As we turn our thoughts to Jesus Christ, our triumphant King, our hearts should be filled with confidence in God and with peace. That is the deepest lesson of Easter Day. In the prayer of the Mass, the Church recalls the conquest of death by the resurrection of Jesus Christ, and bids us remember that through His death Our Saviour has opened to us "the gates of everlasting life." The pages of pagan writers as well as the inspired pages of Holy Writ tell us that life is a continual warfare. From the cradle to the grave, we strive and fight, and seem ever to fail. We feel in our members a law battling against the law that is in our mind, and the conflict is sharp, and the outcome often is dubious. The lives of the vast majority of the children of God, cast in humble places, seem nothing but a story of struggle and of failure. Over the lives of many, hangs a shadow that never lifts. They find that there is more of darkness in life than of sunshine, and tears rather than laughter are their daily bread.

Yet there can be, and there should be, in the life of every man an undying spirit that quickens him day by day to renewed faith, courage, and energy. Even if what we call failure is to be the sum of life, life is none the less worth living. For failure seemed to crown the life of the Saviour of mankind. He was poor and in labor

from His youth; often He was hungry, and had not where to lay His head; He preached to His people and taught them the lessons of eternal life; yet He ended His earthly career, a felon nailed to the Cross. When He looked down to count His followers, close by His Mother He saw His executioners casting lots for His garments, while of those whom He had chosen to follow Him to the end, all save one, had deserted Him.

What is the answer to this seeming paradox? It is simple. Christ calls upon every human being to follow Him. The path is steep, and it leads to Calvary, but beyond the darkness of Calvary shines the glory of the resurrection. We can follow Him, if we will, for to all who answer His call He gives strength to bear with the difficulties sure to be encountered. If we suffer with Him, we shall triumph with Him, if we die with Him, we too shall conquer death, and know a glorious resurrection.

May His peace be with us and with all the world in these dark days. Though every human refuge be closed, His heart is open to us, and from it we can draw the strength and the spirit which will lead us through this life of death to victory and a glorious resurrection.

Relief Is Not Recovery

AFTER a delay of three months in the Senate, the President has his works-relief bill. Why the Senate dawdled over the bill is something of a mystery, for in the end, it was passed as Mr. Roosevelt had demanded it. The bill carries an appropriation of 4,800 million dollars, which is the largest appropriation made at one time in the history of legislation. It may be useful to recall the purposes aimed at by this measure.

The money is earmarked for eight general classifications. These are highways and the elimination of grade crossings; rural rehabilitation, water conservation, and reclamation of lands; electrical works in rural districts; housing; the Civilian Conservation Corps; aid to "white-collar" workers; loans or grants to States for public works; flood-control projects, plans for the prevention of soil erosion, for reforestation, and the improvement of rivers and harbors. Specific sums are allotted to these activities, but it is provided that one allocation may be increased at the expense of another by twenty per cent of the entire amount appropriated, if this change seems advisable. The President expressed his satisfaction with the measure, and in a statement issued on April 10, said that the works already planned would be begun without delay. It is hoped that by November, about 4,000,000 men now unemployed can be put to work.

The ostensible purpose of this bill is not direct aid to the needy, but the construction of necessary public works. On this ground it was accepted by Congress. At the same time, it is perfectly clear that if the sums allotted can be speedily released, millions of the unemployed can be cared for, with a consequent lessening of the strain upon public and private agencies of relief. As to the actual need of some of the works specified in the bill, it is possible to doubt. The largest single allocation, for in-

stance, is \$900,000,000 for loans or grants to the States for local public works, and the next largest, \$800,000,000, is for the elimination of grade crossings and for public roads. In administering these two funds, the President's coordination council, which will shortly be appointed, will need sharp eyes and strong wills, if the works are to be completed with a maximum of benefit to the public, and a minimum of graft.

It must not be forgotten that relief, no matter how great, is not recovery. Indeed, if too great, or if unwisely administered, it may retard recovery. But it is also true that if these billions are quickly put to work in legitimate enterprises, normal recovery will be quickened. This gigantic plan should be heartily supported. Should it fail, what human device can help us?

The Bachelor's Degree

IT has been said that whatever else the bachelor's degree in science may mean, it always sets the recipient aside in the learned world as one who has studied neither Latin nor Greek. But let not the bachelor of arts despise his brother, for in few American colleges has he thumbed Tully or dreamed with Homer.

Once upon a time the bachelor's degree in arts, conferred by a liberal-arts college, meant that the young man had completed satisfactorily a course of studies resting chiefly upon philosophy and the humanities. For at least three years, the classics of Greece and Rome had been his daily fare. In his senior year, he had given most of his time to the study of philosophy. History, his mother tongue, and one foreign language rounded out the program of the humanities. Prescribed courses in religion extended through the four years. Of mathematics, physics, chemistry, and, perhaps, biology, he knew enough to know that he knew very little; but also enough to permit him later, should his bent lie in that direction, to specialize in one or other of these subjects. At the end of his college years he might well be styled a bachelor of arts.

In very few American colleges is it possible today to obtain a training based upon this old program. With the intrusion of "practical subjects" planned to help the student later to make a living, the humanistic studies which tried to teach him how to live, not only later, but now, began to recede, or, more correctly, to be thrust out. Today, no American liberal-arts college requires both Greek and Latin for the degree of bachelor of arts. Very few, perhaps none, make even Latin a required subject. To complete the picture, however, it may be said that the movement for a college course in philosophy and the humanities is beginning to find favor in some of the richly endowed institutions.

Most regrettably, even in the Catholic colleges there is to be noted a great falling away from the classics. For this recession from ancient standards, a number of reasons, accepted as compelling, have been alleged. But it is difficult to understand by what right any Catholic liberal-arts college assumes to grant the bachelor's degree in arts

to students who have studied neither Latin nor Greek. Unless at least two years of Latin are required, the procedure cheapens this degree, and makes it ridiculous.

For ourselves, we should welcome a requirement of courses both in Latin and Greek, extending over three years. If, however, this can only be looked upon as a counsel of perfection which we cannot adopt immediately, surely it is not asking too much to require a minimum of two years of Latin, preceded, it is understood, by four years of the language in an approved high school. This requirement will be urged at the meeting next week of the National Catholic Educational Association, by the Committee on Educational Policy and Program. We sincerely trust that it will be adopted, in the understanding, however, that it represents an irreducible minimum.

Five Hats and Six Boys

SOME years ago, Chesterton compared the militant contraceptionist to a man confronted with a group of boys whom he was to equip with hats. The problem was weighty, for whereas the number of the boys was six, the number of the hats was five. Lincoln was faced with the same problem years ago. He had three walnuts to distribute to his two little sons, and each little son demanded two. "That's the trouble with the whole world," remarked Lincoln. "Everybody wants the biggest chunk."

But to return to our hatter. After hours of thought, or of what serves him as thought, he can hit upon only two courses. He can pretend that there are only five boys, or he can decapitate one boy. Pretense is out of the question, for that would start a riot, and he is a lover of peace. But it is easy to decapitate one boy. The executioner is summoned, and our hatter concludes that the problem is neatly solved. The obvious solution of his difficulty has never entered his mind. He could have procured a sixth hat.

This plain solution has also escaped our contraceptionists. Instead of arranging for a hat for every child, by battling for social justice, they simply decide that the child shall not be.

An indulgent Father has given us an earth that is marvellously rich in bringing forth all that His children need. Only the malice of men creates a world that is full of sorrow. If men everywhere followed His law of love and of justice, there would be no hungry children, no heart-broken mothers, no fathers in despair. There is enough for everyone. God gave the earth to His children, and so arranged it that every one of them could live in keeping with his dignity as a son of God, provided that he was willing to earn his living by the sweat of his brow.

But man came in with his unbridled passions, with his lust for gold. He was not content with what was sufficient, but wanted more than his share, more than he or his children or his children's children could possibly use. Then war arose to blacken the face of the earth; war by fire and sword, or by the even crueler and longer war that is dignified by such titles as business, commerce, in-

dustry, finance. As the years of this savagery went on, the very thought of God receded into the background of the world's consciousness, and men knew justice and charity only as words, or as enemies to be fought.

In the end, small groups of men controlled in almost every country the fruits of the earth, and like Dives they feasted sumptuously, clad in purple and fine linen. The greater number of the children of God lay stricken at the gates of the palace, begging, and often in vain, for the crumbs that fell from the table of the rich.

But lepers and the poor offend the sight of those who live in luxury. Moreover, they multiplied, these lepers and the poor, and daily the offense became greater. What was to be done with them?

The Christian answer is not merely that every rich man is bound to distribute his superfluous wealth to aid his brethren. It is not merely that he may keep what is necessary to maintain a proper standard of living for himself and his family, retaining what is left over for distribution as the steward of God's poor. That is only part of the answer. The other part is that he is bound to use his wealth, and all his power, to prevent control of the goods of this earth from falling into the hands of a few, and thereafter he is bound to do all he can to provide a method of general distribution of these goods, so that all men may live in decency and comfort.

But not one word of this Christian program is found in the salacious wisdom of the birth controllers. Their one remedy is to destroy the poor, these persecuted children of God, by forbidding them to rear families. If in disobedience to the laws of their rich masters, they use their natural right to marry, and cannot be constrained from using this right, then the knife of the butcher is to be wielded, so that no child may bless their union.

It is a grimy, a revolting, a wholly anti-Christian philosophy that our contraceptionists would spread throughout the world. There are plenty of hats in the world, enough for every child of God, but the rich men want two hats, and the contraceptionists support them in their policy. God's in His Heaven, and all will be well with the world when men follow His laws. But contraception is a violation of that Divine law which the Creator has imprinted upon our very nature. It can bring only misery to the individual, and it tends to make yet more remote the day on which the shackles, forged for the poor by brutal capitalism, shall be broken.

The Costs of War

SEVENTY years ago, when Grant and Lee met at Appomattox, the War between the States came to an end. It had cost billions in money, and millions in brave men, slain or crippled. But the cost of the war did not end at Appomattox. For many years, it was the chief charge upon the Treasury. Even today, it costs us more than \$60,000,000 per year. In the month of January, 1935, the Federal Government paid out in pensions to former soldiers, and to the dependents of soldiers, the neat sum of \$5,278,795, or about \$122 per minute.

A hundred dollars is not a great sum to a Government as wealthy in resources as the Government of the United States. But it is useful as a yard stick, to be applied to future wars. The World War cost us in actual expenditures about 25,000 millions of dollars. It has also cost us a few billions since November, 1918, to provide for war insurance, rehabilitation of wounded veterans, and grants which some do not care to style bonuses. But whatever they are, they cost money, and the people of the United States must pay the bill.

Perhaps by the time that war again curses us, we shall be so accustomed to think in terms usually confined to astronomers calculating interplanetary space that billions will not daunt us. Perhaps they will not, considered merely as arithmetical figures. But our armies and navies will be larger than in the World War. Applying the yard stick of pensions paid for a war that ended seventy years ago, what will the next war have cost by 2005?

Note and Comment

A Mystery Solved

THE case of the mystery of the "birth-rate" figures is a closed incident. Following exposure of the facts by the N. C. W. C. News Service, and publicity given to it by Father Ignatius W. Cox, S.J., in the New York newspapers, both the United Press and subsequently the Associated Press repudiated their previous dispatches to the effect that FERA had studied the statistics of the birth rate in families on relief. Moreover, the birth-control forces, which had used the Associated Press dispatch in their propaganda, have promised to refrain from such references in the future and to send out a correction of their previous statement. This dispatch seems to have originated with a reporter who felt that she was not obliged to verify stories she sent out. So that is that. But what about the other statement made by the Birth Control League, and quoted here last week, namely, that several Federal Relief Administrators had consented to apply relief funds for contraceptive advice and materials? From incidents that have come to light in Ohio and California it seems fairly certain that this statement of the Birth Control League is exact. If so, what is going to be done about it? If it is true that tax-derived funds are being used for such purposes, our Government should look into it. The Birth Control League passed a resolution to secure the adoption of a plan to advise families on relief where they can best secure information on contraception. The threat behind this is obvious. Is FERA actually carrying it out?

Planning For Peace

ONLY one more year has the Catholic Association for International Peace to go before it celebrates its tenth annual conference. This year it will meet in Washington, D. C., on April 22 and 23, and its delibera-

tions will receive a more than ordinary color from the world preoccupation with the threat of war, but still greater solemnity from the recent grave warning, carried by news dispatches from Rome, and issued by Pope Pius XI on April 1, urging peace and stating that "a new European war will be tantamount to the destruction of civilization." The greater part of the work of the Association has been accomplished through its committees. These are fourteen in number, and devote themselves diligently to the preparation of factual and doctrinal matter concerning the various phases of the peace problem that they represent. With practically no material resources—for Catholic work for international peace enjoys the favor of no beatifying foundations, no opulent industrial promoters—solid and attractive monographs have been prepared each year, which are issued at the Association's headquarters, 1312 Massachusetts Avenue, N.W., Washington, D. C. Two have recently been published: "Relations Between France and Italy," by Patrick J. Ward and the Europe Committee; and "Catholic Organization for Peace in Europe," by Mary Catherine Shaefer, M.A., and the same committee. The Church and Peace Action, Mexico, International Labor Legislation, the Far East, and the various youth movements are some of the topics that will be discussed at the coming meeting.

Holy Week Liturgy

IN very ancient times, say about the fourth century, there were two distinct Masses on Holy Thursday. The first was sung in the morning. It was called the Mass of Reconciliation, because public and notorious sinners, who had previously confessed and done forty days of penance, were readmitted to the Church during this Mass, receiving both Absolution and Communion. The second Mass was sung in the evening, about the hour of the Last Supper, and it celebrated in a special manner the institution of the Eucharist. On the next day, Good Friday, there was no Mass at all, but only the Liturgy that we still have today—readings, prayers, the adoration of the Cross, and a Communion service. Likewise, on Saturday morning there was no Mass. But in the evening, after sunset, the Easter Vigil began. This was a lengthy service in itself, but a great deal of time was also consumed by the solemn Baptism of the catechumens, whose admission to the Church was customarily delayed until this particular night. The long-drawn-out service pretty well occupied the whole evening, and thus it was only at midnight—or just before dawn—that the first Mass of Easter was celebrated. Later on in the day there was a second Easter Mass, having no reference to the neophytes' Baptism and Communion, and intended for the general public. With the passage of years the custom of baptizing catechumens on Holy Saturday night was no longer followed by the Church, and the Vigil ceremonies, together with the Midnight Mass, got pushed back to an earlier hour, and finally to Saturday morning. (A parallel would be the celebration of our Christmas midnight Mass on the morning of December 24.) All

this explains why at present the Mass on Holy Saturday morning is unmistakably an Easter Mass, filled with the joy and triumph of Christ's Resurrection.

The Easter Sequence

ONCE flourishing to the number of five or six thousand, the innumerable Mass Sequences of the medieval Western liturgy were reduced to but five by the Council of Trent (in its official Missal of 1570). The Roman tradition was never very friendly to liturgical poetry. It was in France and Germany that the greatest popularity was achieved by these partially hymn-like lyric compositions that follow after the Gradual of the Mass, immediately before the Gospel. They are a Western counterpart of the lyrical Troparion in the Eastern Church. Writing in the *American Church Monthly* for April, 1935, William P. Sears, Jr., of New York University, ascribes the origin of the superb Easter Sequence, "Victimae Paschali," oldest of the five extant, to Wipo the Burgundian, who flourished in the middle of the eleventh century, and was a contemporary of such poets as Fulbert of Chartres, St. Peter Damian, and St. Anselm. Wipo, versatile and fluent, belonged, in a literary sense, to a transition from the simple prose Sequences of earlier times to the finished lyricism of St. Thomas Aquinas' "Lauda Sion." "The 'Victimae Paschali,'" says Mr. Sears, "is rhythmic rather than metrical in form. It is dramatic in character and, in the early days, was connected with the Easter dramas that were performed in the church as part of the worship of the joyous season, and as early as the thirteenth century became a portion of the 'Office of the Sepulcher.'" Even Luther praised the "fine gracefulness" of the third stanza, *Mors et vita*:

In this great triumph, death and life
Together met in wondrous strife,
The Prince of Life, once dead, doth reign.

The poignant question: *Dic nobis, Maria* ("Say what thou sawest, Mary, say!"), with its sublime answer, still grips the heart. Through this Sequence speaks the eternal freshness of the Resurrection.

Preach Socialism, Practise Capitalism

RESPECTFULLY recommended to all Rotarians, Lions, tourist agencies, the National Broadcasting Company—the first network to sell time to a foreign Government for alien propaganda—and the Administration, is an article in the *Nation* for April 10 by Carleton Beals, "Socialism on a Platter." Mr. Beals is a journalist who every now and then blurts out the truth on Mexico. He blurts out plenty in this article:

Mexico is a land of millionaire Socialists. It is a land of knight-errant Marxian capitalists. It is a land where the owners of luxurious gambling dens make throbbing speeches in behalf of the proletariat. It is a land where suburban Croesuses living in fairy-like palaces damn monstrous clericalism and the harsh exploitation of human toil.

He tells how Calles denounces the industrialists of Monterrey, who pay higher wages than he does; how ex-President Rodriguez, not so long ago a poor workman, is now

"reputed to be one of the half-dozen wealthiest men in Mexico and perhaps on this continent"; how the politicians run the Foreign Club, a gambling den which "is corrupting all Mexico City"; and how these hypocritical *nouveaux riches* have destroyed all honest art and liberty of the press. All of which may be pondered by those who hear that the Mexican Government is for social reform, and the Church is its enemy.

The Parade Of Events

WITH the explosion of kindness set off by Be-Kind-to-Animals Week seething excitement churned the animal world. . . . In Hollywood an unbalanced hexapod bit a film actress; a Kansas hen laid an iron-shelled, armored egg; an unusually large and irascible *Cadborosaurus* appeared off the coast of British Columbia; a Jersey hen sat on six eggs, one spark plug, and a bottle of ink. . . . Few disturbances marked the week. In Georgia an aged hen, nineteen years old, clawed a momentarily berserk hawk, and two tons of rabbits were killed during the Be-Kind-to-Animals program in Kansas. . . . How little human inconsistencies creep into the best of us was shown in Massachusetts. A lady there, a lifelong foe of traffic collisions, lectured school children on "How to Avoid Accidents" and was then struck by an automobile. At the hospital it was said she had more material for her future lectures. . . . A police car standing in front of police headquarters was stolen in New England. Insurance companies were beginning to regard police cars as pretty risky, it was said. . . . An earnest effort meeting with blackest discouragement was uncovered in Iowa. An ambitious burglar broke into a house, worked hard and sincerely inside and then made a clean getaway with \$330 in Confederate money. . . . The buoyant optimism of youth conquered in New Jersey. A four-year-old boy, a veteran smoker, by sheer force of will, cut down the habit to a cigar after supper and an occasional pipe or cigarette. . . . Strivings after new suicide forms continued. A man in Oregon lay on 400 pounds of dynamite and touched off the fuse. Solid rock was blown to bits, houses quivered, a cow a mile away was knocked over. This newer trend was criticized in that it unduly musses up the landscape. Modern civilization would still cling to the practice of jumping off skyscrapers, it was felt.

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WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
GERARD J. DONNELLY

FRANCIS X. TALBOT
WILLIAM I. LONERGAN

JOHN LAFARGE
JOHN A. TOOMEY

Associate Editors
FRANCIS P. LEBUFFE, Business Manager

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Peace Strikes and Peace Polls

ELBRIDGE COLBY

THE country has just been treated to the spectacle of college students on a one-day "strike" for peace.

Now, whatever the driving force behind this strike—which is another story—one wonders just what is in the minds of these students. Is it thought, or is it mere opinion? For an answer to that we have the peace poll conducted through the *Literary Digest* by the Association of College Editors. Let us look at the questions put in this poll, and consider the quality of some of the answers.

The questions asked the approximately 100,000 students were:

1. Do you believe the United States could stay out of another great war?
 - (a) If the borders of the United States were invaded, would you bear arms in defense of your country?
 - (b) Would you bear arms for the United States in the invasion of the borders of another country?
2. Do you believe that a national policy of an American navy and air force second to none is a sound method of insuring us against being drawn into another great war?
3. Do you advocate government control of armament and munitions industries?
4. In alignment with our historic procedure in drafting man power in time of war, would you advocate the principle of universal conscription of all resources of capital and labor in order to control all profits in time of war?
5. Should the United States enter the League of Nations?

The problem is a "peace" problem, and so advertised. Do we want peace? Ask that question, and the answer here and everywhere, of American civilians and soldiers, will be universally in the affirmative. It is easy to get support for any reasonable program by indicating clearly that it is a "peace" program.

Answers to the fifth question, which were almost half affirmative and half negative, showed the confusion on this point. Many Americans in 1920, as well as in 1935, from the days of Woodrow Wilson to the days of Franklin Roosevelt, have sincerely believed the League of Nations to be an agency for peace. To them a peace vote is a vote for joining the League. Many other Americans from the days of Henry Cabot Lodge to the days of Father Coughlin (indeed even from the days of George Washington) have believed with equal sincerity that freedom from European entanglements is the surest guarantee of peace for America. Joining the League is considered a step for peace or a step for war. Voters are for peace, and they vote for or against the League according to their opinions. Some may think but most simply emit opinions based upon clichés and frail phrases.

What is the weight of the fourth question? Should we have universal conscription of materials, manufactures, money, and man power? The sincere patriots of the American Legion believe that we should. The less-patriotic citizens of the radical labor groups foster this idea because it is an attack upon the "special privileges" of "capitalism" and upon the "profit system." And again

the issue is very muddled! The answers mean nothing as far as a desire for peace is concerned, and mean a great deal as far as method is concerned.

In view of recent revelations by magazine writers and by the Nye Committee, much has been said of the evils of the munitions makers referred to in the third question. They are accused of fostering war for purposes of profit. The proposed alternatives are governmental ownership and governmental control. To the officials of our industrial, as well as our man-power, effort in any future war must depend largely upon civilian resources and facilities. Just as our small regular army must be supplemented by citizen soldiers—as is necessary in a nation devoted primarily to peace—so must our government arsenals be supplemented by the products of civilian manufactories. So long as such civilian manufactories exist, the nation is spared the expense of maintaining public arsenals of appropriate capacity.

Some peace advocates foster governmental control because they believe this plan would make for peace. Other pacifists point to the governmental control of munitions activities in Russia and in Japan and believe governmental control makes for war. Governmental control, to other lovers of peace, will likely involve the nation in international difficulties. Today, if the du Pont firm or the Remington Company sell munitions to warring factions, the Federal Government is not involved. Governmental control would involve our Government as a partisan in the case of every sale or refusal to sell to a national belligerent. It would entangle us. And entanglements, say these peace lovers, mean war.

Nothing is more illuminating on this topic, perhaps, than the recent handling of an incident before the Nye Committee. A civilian firm was shown to have asked if certain articles should be sold to the Japanese. Army and navy officials had stated they did not object. They said that Japanese purchase in America would permit our Government to keep informed as to Japanese supply, that production for the Japanese would keep the American civilian plant in efficient operation and in just so much better condition to provide for sudden American war-time needs, and that refusal to sell to Japan might cause international suspicion and ill will. Superficially informed on this matter, one might raise hands in horror toward Heaven and "think" it "awful" that American war material should be sold to a possible enemy; but the responsible government official acts in accordance with the realities of the situation and the international position of his Government. So the peace lover may vote for or against this question, and in either case believe himself to be voting for peace.

Answers to the second question must likewise be mixed and confused. Let us assume that a few oppose a "navy

second to none" because they are pacifists, conscientious objectors to war, and against all armaments. They disagree with folk who believe that in this predatory and warlike world "a strong man armed keepeth his house in peace." Let us assume a few oppose such a navy because they believe we should economize on governmental expenditures, or divert these expenditures to the FERA, the CCC, or the AAA.

Still, assumptions may not be sufficient, and we may perhaps look back over a decade to the Washington Conference. It is now beyond question that the peace of the Pacific for that decade was assured by that conference, by the Nine-Power Treaty which came out of it, and by the 5-5-3 ratio linked inextricably with the combined discussions and combined settlements of disputed questions. And what now has happened? Governmental economy has let our normal strength lapse to a level of less than the 5-5-3 ratio implied, under which we were "second to none." Japan has agreed to permit the agreement to expire. She has assisted in destroying the territorial integrity of China. She announces that she is to be the stabilizing power in Eastern Asia, and the same week pushes troops into Chahar.

Some peace lovers who praised the Washington Conference (which placed us "second to none") as a great achievement for peace, now regret the breakdown of that ratio. So this question also brings us answers from very mixed motives, and therefore not very significant. Is this a peace poll or is it merely an anti-armament poll? Do those who desire to avoid an armaments race, who desire the established 5-5-3 ratio maintained, vote for peace or for war? Yet that ratio places us "second to none." What is the vote worth, reflecting such varieties of opinion?

The first question, in its major part at least, is purely a matter of opinion. *Do you believe the United States could stay out of another great war?* Historically speaking, from 1798 to 1815 we became entangled in European combat. It happened again in 1917. Is the future different from the past? What will be the circumstances of "another great war"? Where will it be and who will be the belligerents? These are all antecedents to such a question. Can we stay out of a war, or will we want to stay out?

If our "national interests" are involved—be they economic, political, or only psychological—we still *can* stay out of a war and the question will really be whether we *want* to stay out. We are idealists. That is an American virtue and an American fault—to follow ideals irrespective of realities. A future question of this sort is not a fair question. It seeks for an answer not based upon facts, based only upon prophecies or imagination. It asks for an opinion, certainly, for without facts there can be no proper thinking. One-hundred-thousand collegiate answers to it surely do not prove that American undergraduates are really "seriously thinking" about anything at all.

All of these questions, it may be admitted, are political, and possibly, in some sense at least, proper. We Ameri-

cans are for peace, undoubtedly. The questions, mixed as they are, may be simply selective of means of securing peace.

If you desire that the citizen answer a question as to offensive or defensive war, how should that question be asked? Ask the college student if he believes in "imperialism" or "the white man's burden" or territorial expansion or in "manifest destiny." Ask him if he believes in complete disarmament and a defenseless nation in this warlike world. Ask him if he believes in "national defense" and in the "common defense" of the United States for whose independence the founders pledged their lives, their property, and their sacred honor. Ask him if he believes in a citizen army for the defense of a democracy or solely in a mercenary, partly alien, professional army such as was maintained by each of the "enlightened despots" of the eighteenth century. These are fair political questions.

But it is not a fair political question to ask him if he would himself "bear arms" in a defensive or in an offensive war. Under our Constitution "it is the duty of all citizens by force of arms to defend government against all enemies." To ask him a question of this sort is to invite him to an expression of disloyalty, to martyrdom perhaps.

Even viewing the peace poll from the standpoint of practical political questions, the ballot leaves no room or opportunity for the expression of such a practical philosophy without the danger of distorted misrepresentation. The peace of the world would certainly never be advanced by fostering disloyal martyrdom, or by recording internal lack of solidarity within the confines of the largest, richest, most productive, and potentially most powerful political populace on the face of the earth.

CRYSTAL TREE

All in a cold moon's eerie light
Gleams the crystal tree.
Blue-cold the air, blue-chill the night,
And snow in the eaves blows bluely white,
And snow falls fitfully
Through the blue hours,
Like frozen flowers
Of never earth's gardenry.

Once was a crystal tree which grew
Purer than that is clear,
As lily as white, as strong as the yew;
And the leaves of that crystal tree were blue,
Its odors dearer than dear.
That tree gave birth
On a barren earth
To the Tree of the Nail and Spear;

To the Tree of Love, to the Tree of Pain
Who bloomed on a Friday's hill,
The blood-red bloom of eternal gain;
Yet the crystal mother shall here remain,
The ladder shall linger still.
And we through the cold
Of earth's night, may fold
In blue leaves out of the chill.

BENJAMIN FRANCIS MUSSEY

The Washington Scene

JOSEPH F. THORNING, S.J., Ph.D.

Special Correspondent of AMERICA

Nye on Munitions

LET me say at the outset that there was a marked contrast between the office of Senator Gerald P. Nye and that of the Hon. Huey P. Long, whose interview was presented last week. In color, tone, and movement the Louisianian's entourage suggested a cross between a carnival and a circus. In other words, Suite 143 in the Senate Office Building had all the earmarks of the headquarters of a pre-season Presidential candidate. Even a glance through the open windows of Senator Long's office revealed the constant ebb and flow of traffic around the Columbus Monument in front of the crowded Union Station. On the other hand, the rooms of Senator Nye, faintly reminiscent of the cloistered peace of an Oxford college, looked out upon the greensward of a quiet quadrangle. Within and without there was order, dignity, and calm, if not contentment.

Senator Nye himself was engaged in study. Before him was a heavy tome on international law. Its title was significant: "Neutrality Laws." An analysis of the profit system as it had been exploited by war merchants apparently had led the Chairman of the Senate Munitions Investigation Committee to see the need of some revision of our neutrality laws, if we were not to be again drawn into the maelstrom of international conflict.

Senator Nye rose from his study to express a cordial greeting to myself and my esteemed colleague, Father George McDonald, associate editor of *The Queen's Work*.

"First of all, Fathers," were his words of welcome, "permit me to assure you that every member of our committee has read and admired the presentation of the munitions problem by Father Blakely and Father Patterson in *AMERICA*. Frankly, we consider these articles and other editorials in your review among the best we have followed on the subject. Each one of us believes that the Senate Committee in its work of research and analysis has had magnificent support from *AMERICA*."

This was an encouraging start for the interview. Without hesitation, your correspondent launched his first question:

"What in your judgment, Senator, is the principal benefit which has been derived from this inquiry?"

The answer was clear and direct:

"I believe," declared the North Dakotan, "that this investigation has established as a fact what has frequently been asserted by rumor. In other words, it is a striking confirmation of numerous suspicions that have troubled the minds of thoughtful, observant men. The letters, telegrams, audited financial statements, confidential instructions to agents and similar documents found in the files of munitions makers have given us access to a well-rounded picture of the international munitions ring.

The 'Secret International' is no longer so much of a secret. As the hearings progressed, this became increasingly evident. The vague accusation of interlocking directorates and division of profits, often founded chiefly on report and emotion, soon emerged as a substantiated indictment. This, to my mind, is a positive, definite gain. We know many things that formerly were merely matters of idle speculation. Equipped with knowledge, we can now weigh the appropriate course of action."

"This is important general information, Senator," I continued. "But I am sure that the readers of *AMERICA* would be interested to hear what type of evidence most astonished you, who have for many years been a student of the problem of war and peace."

"Well, I was only mildly surprised by our preliminary discoveries," replied Senator Nye. "It did not astonish me greatly to see how wide were the ramifications of the international munitions trust. The interlocking directorates of Vickers-Armstrong, Schneider-Creusot, Skoda, Vickers, Terni, and Mitsui, illustrative as they are of the supra-nationalism of the death industry, did not shock me nearly so much as the association of governmental agencies or departments in the demonstration and sale of armament equipment. It is something much more startling to find American firms not only eager to sell the raw materials of war, like scrap steel and cotton, to Japan, but also willing to outfit potential rivals with the highly modernized death-dealing arms of latest invention. The fact that these weapons may some day be turned upon Americans does not seem to weigh heavily on the consciences of the directors of these corporations. They are interested in sales and above all profits. But this is not the climax. The most shocking phase of the whole sorry business is that these commercial houses can actually secure naval vessels to furnish an exhibit of wares in foreign waters."

"Naval vessels?" I inquired. "Do you mean, Senator, that American warships were put through their paces in trade demonstrations like Fordson tractors and fancy egg beaters at a county fair?"

For the first and only time in the interview, sparks of fire seemed to flash from Mr. Nye's calm, Nordic-blue eyes.

"I mean United States naval vessels, I mean the United States Navy," he insisted, punctuating his words like rifle shots.

"Could you give one specific example of this practice? You know how curious the public has become about names and places," your correspondent continued.

"Certainly," replied the Senator. "A few years ago, the Driggs type of gun for warships, combining many features of weight and marksmanship, was perfected by an American manufacturer. The latter wanted to in-

crease his sales abroad. Pictures and diagrams of the gun were forwarded to a certain European nation that was interested in armament. Brightly painted pictures did not clinch the sale. The manufacturer tried another prospect. This time it was Turkey. Turkey was attracted by the advertised features of the new gun. Could they not see a sample on the decks of a battleship? The salesman, frantic for business, cabled the home office. The home office got in some effective words with the Navy Department. The U.S.S. Raleigh was dispatched to Constantinople. Turkish Admirals, Generals, the Minister of War and the numerous personnel of the Marine Ministry were on hand. United States naval officers conducted the demonstration. The gun was a success. Everybody was impressed. The Admirals were delighted. And so the salesman got a spot order for rush goods. The Raleigh had clinched the sale."

Since I had heard Senator Nye question Bernard M. Baruch earlier in the week, it occurred to me to ask for some intimate impressions of the place of the latter's testimony in the whole investigation.

"Personalities are always interesting, Senator," I observed. "Would you tell us whether you think Mr. Baruch in his testimony showed a changed attitude toward the problem of war profits?"

The answer was instant, emphatic:

"Mr. Baruch has changed tremendously," declared Senator Nye. "Ten months ago, I think we would have heard quite a different story from the ex-Chairman of the War Industries Board."

"How do you account for this change?"

"In my opinion, it is due to the impact of public opinion. And public sentiment has been crystallized on this question in no small degree by the revelations produced by the work of the Munitions Committee. To tell you the truth, the change is not unlike a peaceful rebellion against the war-profits system. My own mail has grown to huge proportions as a result of the inquiry. Perhaps upwards of 150,000 letters, all intelligent and enthusiastic, have reached me urging the members of the committee to supplement their report by some scientific legislation. These correspondents were appalled by the fact that the du Ponts not only reported a 400-per-cent profit on their business during the World War but also considered this figure a not unreasonable return for prompt, efficient service. Felix du Pont, you remember, testified that without this timely, telling assistance the United States would have been in a fair way to becoming a German colony. The Prussian Guards, in the words of Mr. Baruch, were invariably pounding at the gates of Pittsburgh."

"The du Ponts and Mr. Baruch are always interesting, Senator," I interposed, "but could you furnish us with your views about Eugene Grace, President of the Bethlehem Steel?"

The Chairman of the Munitions Investigation Committee paused momentarily, while his face grew very serious. He answered almost in a tone of solemnity.

"Mr. Eugene Grace is only one example of a man

living in a world all by himself. Apparently, he has no humanitarian interest, little or no appreciation of the importance of the larger issues of the public interest. His primary, if not his sole, obligation appears to be to the stockholders. The same may be said of others who testified. Mr. Grace, in my judgment, would enhance his value to his own corporation and to his country if he would read or re-read the great Papal Encyclicals. I consider these documents the most effective antidote to the spirit of 'profits first' exhibited by several witnesses at this inquiry. May I add that as a non-Catholic I consider the 'Rerum Novarum' of Leo XIII and the 'Quadragesimo Anno' of Pius XI to be the most magnificent contribution to social and economic reconstruction which it has been my privilege to study? I would almost be inclined to say that His Holiness furnishes the only leadership of unquestionable world-wide authority in our critical struggle to emerge from the problems created by war and avarice."

There was just time for a final question.

"Is the international arms situation, Senator, comparable to that of 1912-14?"

"In my judgment," he replied, "the danger of war is greater than in the early summer of 1914. We can only pray that a similar or even a more horrible catastrophe can be averted. At any rate, we in the United States have no part in that quarrel. That is why I want to amend our neutrality laws. Both in the sphere of neutrality and in the domain of war profits, do not be surprised at the finely spun legal language that has to be employed. We have tried to close up every loophole. It takes an abundance of words and a host of qualifying clauses. My cheeks will be red and the members of the committee will be mortified, if the proposed legislation, when and if enacted, allows room for evasion and subterfuge. This, I trust, will explain the elaborate precautions of the bill."

The Great Triduum

EUGENE P. MURPHY, S.J.

DURING Easter week of this year, on April 26, 27, and 28, at the bidding of Our Holy Father, Catholics from all over the world will gather at Lourdes. "Out of every tribe and tongue and people and nation," the children of Mary Immaculate will come to her shrine, "putting aside all differences of nationality, united in the brotherly friendship of faith and charity." Continuously for three days and three nights the Holy Sacrifice of the altar will be offered for the intentions of the extraordinary Jubilee, notably, peace among the nations, the restoration of the knowledge and love of God to the restless souls of men, freedom for the work of Christ's Church. Could the solemn commemoration of the Redemption come to a more fitting close?

Only three-quarters of a century have passed since Our Lady first appeared to Bernadette in the grotto of Massabielle. It is likewise to commemorate this fact that the celebration has been planned. From that day miracles

nave multiplied. Bodies broken by pain and disease have been restored to vigorous health. Science has fiercely tested these cures and found no natural explanation of them. But this is only half. Souls harassed by sorrow, fear, and despair have been filled with the peace of Christ through the intercession of her who, in answer to the simple inquiry of a child, replied, "I am the Immaculate Conception."

And now in the glory and triumph of the Resurrection Lourdes will summon the world to peace, to the possession of Christ's truth and the fruition of Christ's love. The psalm of the Easter liturgy gives the reason and the note of this solemn triduum, unique, we may safely say, in the history of the Church:

This is the night which now throughout all the world doth separate believers in Christ from the iniquities of the world and the gloom of sins, and doth restore them to grace and join them unto holiness.

This is the night on which, bursting the bonds of death, Christ came victorious from the grave.

For it profited us nothing to be born except that we might be redeemed.

O wondrous condescension of Thy great kindness in our regard!
O inestimable affection of charity; to redeem the slave Thou didst give up the Son!

O truly necessary sin of Adam, that is wiped out by the death of Christ!

O happy fault that was worthy to have such and so great a Redeemer!

The numerous woes that afflict us are the effects of that first rebellion of the human will against its Creator, as well as the product of individual wills perverted by pride and concupiscence. According to Cardinal Newman, we cannot read history aright if we disregard the fact that "the human race is implicated in some terrible aboriginal calamity." A philosophy of life that starts from any other premise is a delusion.

Yet the Christian confronted by these innumerable evils is strong with an unconquerable hope. God originally created and exalted our nature in a most marvelous manner, but His scheme of redeeming and reforming it after the Fall is, in the words of the Mass, "much more wonderful still." St. Paul tells us that "where sin abounded, grace did more abound. That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ Our Lord." And we believe that this bounty of the Saviour is secured and applied to every soul through the intercession of Our Blessed Mother.

The Vicar of Christ would not permit his children in every land to be deprived of a full participation in this great triduum. He invites them to join with the pilgrims to the blessed grotto in the Pyrenees. They, too, are to gather about the altar of Eucharistic Sacrifice. They, too, are to receive the repeated blessing of Christ in the Benediction of the Blessed Sacrament. He makes a personal appeal to all, the little children, youths and maidens, fathers and mothers, the poor, the sick, the oppressed, the persecuted, that as "we glory in the name of Christian and as we are nourished by Divine faith we must seek health for sick humanity where alone it can be found, that is in God."

What, then, may we expect from this world-wide union of prayer? Will it be vouchsafed to this "wicked generation" to witness the greatest miracle of Lourdes, in the vast sense of an universal succoring of mankind desperate with ills of its own making? An editorial, "Peace in the Ascendant," by Father Joseph Keating, S.J., in the February *Month* fills us with hope. During the past twenty years, no one, perhaps, has battled more valiantly for the peace programs of the reigning Popes than this writer.

Not yet can it be taken for granted that all statesmen recognize world harmony and stability to be of more concern to each several state than any national advantage hoped for in upsetting them. However, it is all to the good that that impression prevails for the moment; it remains for Catholics to try to make it permanent. We believe in God's omnipotence and in the hidden spiritual forces which fervent prayer can evoke. It may be that we are witnessing the results of the great Peace Pilgrimage of Ex-combatants in September last year, when 30,000 soldiers from twenty nations met at Lourdes to pray for peace. It is of much significance that the Holy Father has summoned to Lourdes in the coming April another more general gathering of Catholics to celebrate the close of the Holy Year, and to manifest to the world that unity of spirit which Catholicism necessarily connotes and should actively propagate. It is for the members of the one Church to promote harmony in every sphere.

We know that it is, as it has always been, the "Mass that matters." The Mass is Calvary, and Calvary after creation is the only thing that has really mattered in all history. We realize, then, how the world would benefit if every Catholic would respond loyally to the invitation of the Sovereign Pontiff. Three-hundred-million Masses either said or heard each day for three days; a total of nearly one billion. If this were done, as it would be done, in a spirit of sincere sorrow for sin, in a union of love with the Sacred Heart and with a courage and inspiration drawn from the triumph of Christ over sin and death and hell, who could foretell the result? The many millions of Holy Communion received and of Rosaries recited will be the source of innumerable graces to countless souls who will thus be brought *ad Jesum per Mariam*.

Small wonder, then, that the Shepherd of all Christendom exclaims:

A great spectacle—that We ourselves from this moment, with Our soul full of heavenly consolation, embrace with Our mind's eye and which reminds Us of the words of the Prophet Malachias, who seeing through Divine aid the mysteries of the future, places on the lips of God Himself these words: "From the rising of the sun to the going down my name is great among the Gentiles, and in every place there is sacrifice and there is offered in my name a clean oblation." The world distracted by worldly interests and agitated by so many dissensions will see the universal family of the Faithful joined in one thought, in one faith, in one prayer, in the act of begging pardon for the fallen, peace for the trembling, relief for the miserable, bread for the starving, and for poor wanderers the light of truth and the port of salvation.

As the Jubilee ends Catholics everywhere will pray in a spirit of humble gratitude:

"We adore Thee, O Christ, and we bless Thee, because by Thy holy Cross Thou hast redeemed the world."

"Send forth Thy Spirit and they shall be created; and Thou shalt renew the face of the earth."

"O Mary, conceived without sin, pray for us who have recourse to thee."

Harlem Flats and Public Conscience

JOHN LAFARGE, S.J.

OF the various elements involved in the recent happenings in Harlem, one reaped some advantage: the plate-glass industry. Their trucks were rolled up against the sidewalks at intervals on Lenox and Seventh Avenues all the way from 116th to 140th Streets. However, the atmosphere has not been entirely filled with regrets. While deeply deploring the misleading reports that had conveyed to the rest of the country the idea that the whole of this city of over 300,000 people had been taking part in what was merely a demonstration of a band of hoodlums, spurred on by a handful of white Communist agitators, the inhabitants of Harlem entertain the hope that at last the New York public will come to realize what are the conditions under which they have been suffering.

As Reginald T. Kennedy pointed out in his article on this topic in the issue of AMERICA for April 6:

One of the worst and most unjust mental impressions that could be left upon New Yorkers is that Harlemites as a whole rose up in bloody riot on March 19. It must be remembered that only 3,000 people formed the mob that surged through the streets, playing havoc with life and property, and that such a number represents only one per cent of the Black Belt. Furthermore, would not a similar crisis have occurred if the incident had happened in a Jewish or Italian neighborhood?

Public opinion about the situation has gradually crystallized as a consequence of the flood of discussions that have taken place since the event. The economic conditions under which the majority of the people live and work have come to occupy the center of the stage, while these are aggravated by other local factors. Rent and a severe type of unemployment due to actual discrimination, not merely to the general prevalence of unemployment, are principally blamed.

The rent question is an old grievance. Ten years ago Judge Panken obtained the admission from one landlord that he was making \$10,000 a year on a \$30,000 investment. A special inquiry made in 1928 reported:

The rent on Negro dwellings is a plain indication of the exploitation of Negro neighborhoods. *The rents are excessive*, whether they are measured by the kind of house and equipment, by the relation of rents paid by Negroes and those paid by white people for similar quarters, by the steady increase in rents, by the relation of rent to the value of property, or by the proportion which rent forms to the family budget.

Apartments that will rent for \$25 in other parts of the city cost \$40 to even \$50 in Harlem. In general rents are twenty per cent higher in Harlem than in other parts of the city. For \$25-\$30 a month, the minimum rent, a type of flat is available that you cannot appreciate unless you have taken the trouble to climb a few stories in the cold-water tenements and witnessed the crowding and deprivation of ordinary overhead service. Those who cannot pay the minimum rent, who cannot find a lodging as unwelcome boarders in an overcrowded household or resort to some other such device, have the alternative

of living in cellars. It is estimated that 10,000 of Harlem's inhabitants at the present time are living in cellars, deprived of furniture, light, sanitation.

At present, sixty per cent, at the lowest figure, of Harlem is not working. Of those who do work, a considerable proportion receive mere starvation wages. It is difficult for a white person to realize the extent to which the process of systematic exclusion from ordinary means of employment has affected the lives of the Negroes. During these discussions it was pointed out that Harlem spends annually \$133,000,000 for food, \$17,000,000 for clothing. But until last year only thirteen Negroes were employed on 125th Street out of the 2,791 employes. After a brief amelioration in this respect, which raised the hopes of the Negroes, the situation lapsed again.

Over \$3,000,000 is spent annually for electricity and gas in Harlem, while public utilities employ practically no Negroes. These have gradually been shoved out of their traditional menial jobs, as barbers, bell-hops, etc. New York is now fast approaching the condition where there are simply no jobs for Negro men, and but a scant supply for Negro women.

As conservative a citizen as Dr. Channing A. Tobias, of the National Y. M. C. A. Council, observes:

It is true that Communists were in the picture. But what gave them their opportunity? The fact that there were and still are thousands of Negroes standing in enforced idleness on the street corners of Harlem with no prospect of employment while the more favored of their Negro neighbors are compelled to spend their money with business houses largely directed by absentee white owners who employ white workers imported from every part of the city.

Dr. Tobias further observes: "I believe that smoldering resentment of some phases of relief administration whether justified or unjustified has helped to create a state of mind in Harlem out of which riots are born."

According to the *New York Age*, local Negro weekly, the total number of Negroes on the relief workers' payrolls has steadily dwindled. Of 242 relief projects investigated by the *Age*, it was found that Negroes are not employed on 188 of them. In practically all the other projects studied, it was found that there was a steady decrease in the number of Negroes employed. "In such an important project as that of adult education, there were on February 1 employed only thirty Negro as against 589 white workers while a month later not a single Negro remained although 276 whites did."

The aforesaid are but a few random items, but they are enough to serve as fair specimens of the grievance that underlies the present dissatisfaction, and offers easy fuel for agitators. The appointment of the Mayor's committee for investigation has been followed by a change in the relief administration of the city, now under Oswald W. Knauth. It is to be hoped that Mr. Knauth will

cleanse the relief agencies of all discrimination. Governor Lehman now pleads for slum clearance.

What interest can all this have for citizens of other places than New York? These animadversions might be confined to a Manhattan audience alone, did the situation not contain certain lessons that are applicable to other parts of the country, and to other situations than those in which Negroes figure.

First and foremost the present distress demonstrates the folly of forgetting the common interests, the common good of all. As Pope Leo XIII says: "As regards the State, the interests of all, whether high or low, are equal. . . . It should be irrational to neglect one portion of the citizens and favor another; and therefore the public administration must duly and solicitously provide for the welfare and comfort of the working classes; otherwise that law of justice will be violated which ordains that each man shall have his due." And the Pontiff quotes the memorable words of St. Thomas Aquinas: "As the part and the whole are in a certain sense identical, so what belongs to the whole in a sense belongs to the part." The misery of any minority, racial or otherwise, drags down the welfare of all.

Specifically, again in Leo's words, it must be within every man's "right to possess things not merely for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession." The root trouble of the Negroes and other racial inhabitants of Harlem, and there are other racial groups that are affected by these conditions, is that private or family ownership is there practically nil. As for business and industrial concerns, it is inevitable that a considerable part of these, such as industries or major commercial concerns, will be owned by non-residents. But the stability and happiness of this or any other community will be vastly increased, if such "foreign" ownership is at a minimum instead of a maximum, if, as far as is workable and possible, business concerns are locally owned. The particular race that is credited with owning the homes, the real estate, the business, practically everything in Harlem is of all people the most sensitive to persecution and the world is filled with this race's terrors and protests. There are high-minded men and women among them in every community, including New York. Can they not bring themselves to see that their own plea for protection and stability would be vastly stronger if they turned their skilful hands to building up, rather than tearing down, the economic and spiritual stability of those weaker groups whose earnings they consume? Those of them who have taken such a step, as Mr. Weinstein of Koch's, on 125th Street, do not regret it.

Says the Negro philosopher, Dr. Alain Locke: "Every white move has its black counterpart, every black stitch, its white counter-stitch. Whenever we think of the situation as a minority problem, we must instantly think of it also in its other aspect as a majority problem." It is impossible to isolate any Harlems in any cities, and consider them as affecting only the welfare of their own inhabitants. It cannot be done in the material order, it

cannot be done in the spiritual order. One of the causes of the present social pressure in Harlem is immigration, in former years, to New York of great numbers of Negroes and Spanish-speaking peoples of various races from the West Indian Islands. Yet their emigration to the United States is due in great measure to neglect of proper educational and economic opportunities by the governments of the different colonial islands from which they originate. New York is now trying to solve problems partly created in Jamaica, Puerto Rico, the Virgin Islands, or the Barbadoes. And so it runs. Unless equal opportunity in every one of these lines is granted to the Negro, the problem is merely passed on. The rural peon emigrates to the city. One part of the city throws its burden upon another part, or upon the State, or upon the nation. And Washington is now feeding—mightily scantily—Negroes in New York City who abandoned the plains and hills of Georgia and the Carolinas because no one there showed them how to make their daily bread.

The principal obstacle to the realization of the common good in city or nation is just plain selfishness. Once selfishness is in the saddle there is no escape from the ring around which it everlastingly rides. Quite contrary doctrines are held within its rigid boundaries. Communism obtains a death grip on human misery by its cool assumption that large groups of men are essentially motivated by wholly selfish purposes, that they are irredeemable, and so under no circumstances can be brought to reason. Once a man, particularly a starving man, is so persuaded, it is not easy to convince him of the folly of force and violence.

Catholics rightly feel that in every emergency they can and should give the finest example of unselfishness. They have the Divine example, the Divine teaching, the Divine means of grace. The first fruits of that unselfish Catholic attitude will be an attempt at *knowledge*, that we should *know* the situation of the Negroes in their respective communities and parishes not from hearsay alone, however competent, but from personal investigation and conversation. The true physician, parent, friend, wishes first to know the troubles of those whom he wishes to aid. Mere emergency committees of investigation, while they play a useful part, are not enough. Long and patient study is necessary, frank conference and honest discussion. If this single counsel is followed out by Catholics, it will be the beginning of a new day in Harlem, and elsewhere.

QUESTIONS

Does the muse die young?
Then willingly let her go,
While her's is the wisdom of children,
Who wisdom do not know.

She has seen the day's shy dawning,
Before the dew was dry;
She has caught the softer singing
Of birds who northward fly;
She has found the blossoms blooming
Where the leaves were not yet sprung;

Who would stay her going,
The muse who must die young?

AILEEN TEMPLETON.

Education

A Student Looks at Catholic Action

MARVIN MILAN

FOR the last quarter of a century, valedictorians on the eve of graduation from Catholic colleges have announced that with the zeal of St. Paul and the philosophy of Aquinas they were prepared to face the problems of life. For this same quarter of a century, the Catholic laity of America has been meeting its problems neither with the zeal of St. Paul nor the intellectuality of Aquinas. As a student of a Catholic college, I propose to analyze this apparent paradox.

Some would answer the difficulty by saying that Catholic students are not really sincere when they express noble religious sentiments. My associations with them, however, convince me that such a diagnosis is superficial. On the other hand, to think that most college men are apostles in corduroys would also be far from the truth; yet in spite of an obvious lack of enthusiasm, spiritual factors such as the Sacraments, Mass, and prayer, are significant realities in the lives of collegians. In addition, courses in philosophy and apologetics provide a rational basis for the Faith they hold and practise.

What, then, is the reason for the stigma of indifference placed upon Catholic youth? The accusation arises from the proverbial lack of interest shown in present social movements and the resulting problems soon to be faced in life. The fact that a great legacy of thought left by the outstanding minds of the world is at hand seems to create a false sense of security. The delicate task of applying this heritage of learning to present-day difficulties is considered to be relatively unimportant. By way of illustration, consider the Encyclicals of Leo XIII and the present Pontiff. Probably most students are at least in some measure familiar with the principles here presented; yet few have been especially concerned about discovering to what extent those principles have been carried out in the NRA. This is true of most fields of thought. Although the theory may be known, little effort is made to see the application of first principles to the needs of an enervated social order.

From this viewpoint, we may be able to understand the attitude of the Catholic laity. The situation is strikingly parallel to that existing in our institutions of learning. The same fundamental religious sincerity exists, as is evidenced by the progress of the liturgical movement, regular church attendance, and the real sacrifice involved in supporting churches and schools. Unfortunately, the comparison goes further. The same frame of mind characteristic of students, which might be termed a lack of political and social consciousness, is found among the laity. Not until recently, and only in certain places, has there been any agitation regarding the expenditure of public funds for the assistance of religious schools. In such matters, Catholics have always been willing to bear

a double burden of taxation in return for the privilege of conducting their own affairs unmolested. A further example, of course, of our political inactivity is the Mexican persecution. As has been brought out in the pages of various magazines, the surprising thing is that Catholics have been so dormant in this country as to allow such a situation to exist.

When we consider the program carried on by the Legion of Decency, or the reaction during any of the occasional waves of bigotry which have swept over the country, we see this lethargy in a different light. In these instances, we find that the laity has responded fairly well when faced by a *definite, tangible issue*. The response is usually slow, though strong enough to be effective if it arrives before the cause of irritation has died a natural death.

These facts, it seems to me, indicate that our weakness is not a want of fundamental spirituality but a lack of leadership and initiative. This weakness, in turn, is not the result of intellectual incapability but rather of a lack of intellectual orientation.

But now we come to the task of accounting for the attitude prevalent both in schools and Catholic circles in general. There is certainly not much reason for believing that our educational system is suffering from any fundamental weakness. Fortunately our schools still cling to the old-fashioned idea of trying to produce thinkers rather than machine-made bundles of facts with little to recommend them except the trade-mark A.B. Our trouble has not arisen from any lack of essentials but from lack of stress upon an important phase of education, that is, the application of what has been learned. Our colleges insist upon courses in philosophy, yet the student is often allowed to feel that he has done his duty in this field simply by mastering the theses given in a textbook. He is not always urged to study further, and see the way this material is presented by the Neo-Scholastics, who are such a vital force in the Catholic renaissance. In some philosophy classes, the student is seldom led to suspect that the thought movements he is studying might have had a tremendous influence upon the shaping of history. Although he may realize that the subject is a good mind trainer, he rarely thinks of it in terms of a key to the contemporary impasse.

The customary pedagogical reply to this viewpoint is that professors cannot be expected to show the application of the abstract ideas they teach, when pupils seem barely capable of learning the theses of the text. This objection undoubtedly contains much truth, yet the failure of students to grasp the fundamentals of many subjects may not be the result of incapability so much as a lack of interest. They can feel little enthusiasm for things which

apparently have no connection with the world of reality in which they expect to live. While the professor diligently delves into abstraction, his pupils fill their notebooks with specimens of schoolboy art.

Whatever may be said on this point, however, we cannot expect teachers to exhaust completely their subjects in the limited time at their disposal. Some other means must be found for supplementing what is taught during class hours. We are inevitably brought to the realization that students' organizations whose purpose is to further the unfinished work of the classroom are of prime importance to vigorous Catholic intellectuality. With this in mind, every college and university might well encourage the organization of the more progressive students who have assimilated the fundamentals given in their textbooks and are willing to build upon this foundation. Many would welcome the opportunity of joining active organizations whose aim is to study the application of the sanity of Aquinas to modern difficulties.

Such clubs might promote discussions on any topic related to philosophy, sociology, economics, etc., in which the members might be interested. Individuals could do special work in the particular subjects or problems which attract them and then present their findings and opinions to the club for general criticism. In addition, a thorough probing into topics of current interest, with a view to their influence upon the status of the Church, would be most beneficial.

Through these methods, much could be accomplished that falls entirely out of the scope of the classroom. For example, students might here have the opportunity of seeing the effect such philosophies as empiricism have had upon modern literature. They could study more thoroughly the nature of the European Catholic literary movement, the manner in which Rousseau has affected trends in education, the application of Catholic principles to economics, and many other significant points. In this manner, collegians might be introduced to the idea that though their education may be beautiful in theory, it has little practical value until placed in a concrete setting.

As Belloc has pointed out in "Survivals and New Arrivals," the Church would make much more progress and defend herself more efficiently when attacked if her leaders make a special effort to carry out logical and consistent plans of action devised in accord with a thorough knowledge of the present and future sources of opposition to the Church. Prescience and resourcefulness are extremely necessary in coping with modern complexities. If Catholics would abandon their defensive attitude for an intelligent offensive policy, the Church would be in a better position to carry out her work for humanity.

The plan described above, consequently, is a most important phase of Catholic Action. This term has acquired wide usage in many circles at the present time; yet too often the fact is overlooked that Catholic Action must have a broad intellectual as well as spiritual basis. If collegians are brought to a greater political and social consciousness, the intellectual factor will be greatly

strengthened. The type of students' organizations described will accustom them to the proper approach to future difficulties, and will help to create a much-needed spirit of cooperation and sense of organized strength.

With these points more thoroughly incorporated into college Catholic Action, the Church in America would be launched upon a career of great activity and vigor. That such a rejuvenation is imperative can no longer be questioned. The Mexican persecution is but one of many warnings dispelling the comfortable idea that the New World was destined always to be a land of religious liberty.

Sociology

Four-Cent Dollars

PAUL L. BLAKELY, S.J.

IN the days of my youth I knew a lady who had a barrelful of money. Perhaps it would be more accurate to write that she had a barrelful of what once was money, for across the face of every note in the hoard was written a promise to pay "two years after the conclusion of a treaty of peace between the Confederate States of America," and a crushed government with headquarters at Washington. Even in those days I could not help feeling that the value of this money had been considerably depressed by the tragedy at Appomattox. "Yes, that is a whole barrelful of money, my dear," the old lady would say, "and once upon a time it would buy a whole barrelful of flour."

Now here was a standard of value that would have been most helpful, had it stayed put. A hatful of money for a hat, a handful of money for a glove, and a jugful of money for a gallon of molasses, is a scheme that works very well, as long as paper mills and the printing press hold out. But these are complex days. We are told, for instance, that the dollar is now "worth" only fifty-nine cents, which means, I suppose, that I get fewer ears of corn in Argentina for my dollar today than I got last year. The immediate subject interests me only academically, for I rarely purchase corn. But the larger subject interests me exceedingly, chiefly, perhaps because, like Frank A. Vanderlip and other authorities on currency, I cannot understand it. The old Confederate method was within the comprehension of Macaulay's schoolboy, but this commodity theory has as many phases as Proteus. It leaves most of us in the mood of the old lady at the sermon who said it was not for the likes of her to be knowing what the preacher was talking about.

But there are millions of citizens today who would be glad to be assured that the few dollars they still retain were worth fifty-nine cents. They are the people who under expert advice took their real dollars and exchanged them for bonds and securities in the hectic years which began roughly in 1925. At the present time, some of these securities are worth four cents per dollar of investment. Others are worth nothing, but represent, rather, an indebtedness.

It was a wise man who said that the years since 1929 are not the bad times. The bad times were the years which preceded, when the whole country was caught up by a frenzy for "investments." The controllers of finance and the Titans of Wall Street looked on benignly, and when the frenzy seemed to abate, threw another barrel of securities into the market. When the public's money ran low, they devised an intricate yet easily workable system of credits which enabled the people to have another fling in the investment market. It was a veritable Dance of Death.

In March, 1929, the Federal Reserve Board sounded the alarm, and made some effort to check the orgy. When banks loan money to brokers, which money is loaned by brokers to their customers for further investment, credit is dangerously inflated, said the Board, and the day of reckoning cannot be far off. Shortly thereafter, the Board raised its rediscount rate, and the banks had to pay more to borrow Federal Reserve money. But this move was frustrated when a number of banks threw their deposits in the call-money market, on the plea that otherwise a panic would result. It was bad reasoning. If wild-cat speculation was a danger, as the banks admitted, how could this danger possibly be averted when the banks, bucking the Federal Reserve Board, loaned the public more money for more wild-cat speculations?

Much of this speculation, however, seemed perfectly safe. In fact, it was promoted not as speculation, but as solid investment. When a man is assured that a foreign investment, for instance, is underwritten and floated by the largest and wealthiest bank in the United States, a bank that had always enjoyed a good reputation, and even seemed to be an integral part of the country's financial system, he may be pardoned for thinking that a purchase of these foreign bonds is both profitable and safe. He knows little about the foreign country itself, but he does know the bank, or thinks that he does, and he trusts it.

But he could not possibly know either that the bank itself had made no real investigation of the bonds which it marketed, or that it had made an investigation and knew that the bonds were unsafe. It is a matter of record that bonds which the banks themselves considered highly speculative, or actually unsafe, were not only peddled to the public by these banks, but actually forced upon weaker banks. These, in turn, had to unload them on unsuspecting customers, or stand the loss themselves.

It is not difficult to find examples. In December, 1927, a group of bankers floated an issue of \$50,000,000 of six-per-cent bonds for the Republic of Peru. A \$15,000,000 seven-per-cent issue had been floated earlier in the year. In a prospectus for the larger issue, the bankers recommended the bonds highly. What the promoters did not disclose, however, was a letter written five months earlier by Vice President Durrell, of the National City Bank, to the President of the Bank.

Mr. Durrell, after an investigation on the ground, had reported that most of the inhabitants were Indians residing east of the Andes, "and a majority consume almost

no manufactured goods." In the next place, the country's principal sources of wealth, mines and oil wells, were nearly all foreign owned, and little of the value of their productions remained in the country. "As a whole," he concluded, "I have no great faith in any material betterment of Peru's economic condition in the near future."

The bankers, despite this report and other of similar tenor, went ahead. The smaller loan was sold to the American public for \$96.50, and the larger for \$91.50. Today, the nominal value of the two is about \$7.00 and \$4.00. The bankers took their original profit, and the public took the loss. A similar story can be told of the Ivar Kreuger flotation, of sales of German, Chilean, and Cuban securities, and of speculations in the stock of American banks. Many of these latter speculations now represent a debt which investors still struggle to meet.

It would not be possible to state exactly how many billions of dollars were lost by the American public because of shady and downright dishonest promotion methods used by banks and their affiliates, and by investment companies. Certainly the amount is in excess of three billions. On March 1, 1934, foreign securities, industrial and governmental, valued at \$8,193,237,200, were outstanding and of these \$2,930,422,600 were in default. These figures cover the foreign field alone. If the wild-cat securities of local origin be considered another billion, perhaps even two billions, may be added to the default. Of the foreign issues, the Senate Committee on Banking and Currency wrote in 1934:

The record of the activities of investment bankers in the flotation of foreign securities is one of the most scandalous chapters in the history of American investment banking. The sale of these foreign issues was characterized by practices and abuses which were violative of the most elementary principles of business ethics.

Legislation aimed at the more open forms of looting has recently been enacted. These statutes will probably accomplish their purposes more or less effectively, at least until new methods of looting the public are devised. The great flaw in all such legislation is that it is generally administered by men whose philosophy has divorced the canons of morality from the usages of business. As the Archbishop of Cincinnati said in his address to the Catholic Conference on Industrial Problems, held in Cincinnati last month, the only real hope of controlling individuals and governments is not through legislation, but through the recognition of a fixed moral code. "Even the moral code will not control men," continued the Archbishop, "unless we succeed in instructing a large number of individual citizens in its unchangeable principles, and unless these strive to apply these principles in their lives."

This is no counsel of despair. It is a wise warning that while legislation has its necessary place in the social scheme, there is no short cut to social reform through legislation. To quote the Archbishop of Cincinnati again, the only code that can prevent a recurrence of the evils in the financial and industrial world which now oppress us, is "a moral code governed by unchanging and unchangeable principles."

With Scrip and Staff

THE significance of the recent elections in Danzig may possibly be exaggerated. The intense sentiment in certain sections of our American press against the Hitler regime causes it to exult rather unmercifully over any sort of setback to the Nazi march of triumph, to scan eagerly any crack in the solid wall. But with due allowance made for such sentiment, there remains the fact that the great Nazi propaganda program, which succeeded so brilliantly in the Saar, failed on the eastern side of the German Reich. Danzig, though it gave the Nazis a majority, failed to give that two-thirds majority which was the objective of their drive, which would have secured for them a constitutional upheaval in the Free City. They failed to stampede the moderate German element in Danzig into a revolution. The influence is still felt of such men as Dr. Budding, former Free City official, who refused to admit, in his discourse to the Catholic peace delegates meeting there a few years ago, that there was such a thing as any "bleeding frontiers." There are in reality no natural frontiers of religion, race, or language on the east of Germany, said Dr. Budding. They are inextricably mixed. The only frontiers, in his view, were cultural, between the Byzantine culture, represented by Russia, and the Western culture, in which Germany and Poland formerly were amicably associated. And it will be recalled that Pierre Flandin, present French Foreign Minister, told the Poles at Warsaw in October, 1929, that in his opinion there existed no "Corridor Question," but that Germans and Poles were naturally associated. It is sane, temperate Catholic influence in Danzig, which has refused to get excited over race, blood, and national idols, that has saved the Free City for democracy and peace. And an Irishman is the source of that influence.

ANOTHER lesson may be drawn from Danzig. The assassination of Chancellor Dollfuss is not yet forgotten by the civilized world, least of all by Catholics. Whoever or whatever may have been actually responsible for it, it has not served to keep warm the cordial relations which for a brief time existed between the dictators of Germany and Italy. Dollfuss' influence, as a living man, suffered a startling eclipse by his untimely end. But as one who lived, and lived greatly, his influence is destined to grow, rather than diminish.

Dr. Dietrich von Hildebrand, biographer and disciple of Dollfuss, warns in a recent issue of the Vienna weekly, *Der Christliche Ständestaat*, against the danger of a Catholic "Quietism," as a reaction against the over-absorption of Catholics in purely political matters. The danger of "political Catholicism," in Hildebrand's opinion, is a very real one. Here in the United States we have become alarmed over what appears to be the diverting of Catholic spiritual prestige into fields that belong to merely partisan politics. A caution against political scheming under the guise of the Cross of Christ is always timely. But it is

possible to lean too much the other way, and to beat a disastrous retreat into the purely religious sphere from the battle ground on which the Catholic must contend with the social errors of the day.

Dr. von Hildebrand bases his warning upon the words of Dollfuss himself, who in his addresses and writings reminded the Austrians that much that passes as political is in fact *weltanschaulich*. Nazism, Bolshevism, are concerned not with mere economic or governmental questions. As Masonry passed far beyond the sphere of fraternal organization into a quasi-religious or doctrinal system, so modern political theories claim the soul as well as the body of the individual; they claim *totality*, said Dollfuss. Dollfuss felt obliged to combat them for the simple reason that he knew his catechism, which, as Von Hildebrand remarks in his life of Dollfuss, was "the Alpha and Omega of his aims as a statesman." Every danger has a reciprocal danger, something that few people seem to realize. Catholic Quietism, or pietism, or angelism, can be subtly encouraged by elements far from loyal to religion, God, or country.

OUR old friend the pietistic professional beggar, to whom the Pilgrim paid his respects on former occasions, has put in his appearance again, and helps to show how simply and easily the ground is prepared for this type of Quietism. The familiar paraphernalia are all there: the multityped appeal (for a truly honest and worthy cause, this is genuine), with rubber-stamp signature by "Father John"; return envelope; blank for intentions for the Vigil Light; and the Enclosed Folder Describing the Unusual Gifts We are Giving to Our Benefactors. These "gifts," of course, are the time-honored Pardon Crucifix, *blessed* Medal, *blessed* Rosary, etc.

It may be recalled that the Pilgrim's objection to this apparatus is that willy-nilly it conveys the savor of commercialism. Such is not the purpose of those for whom the appeal is issued. But it does thus strike the recipient, even the pious recipient.

My attention, however, particularly centered upon the "intentions" themselves. These are listed as: 1. The Blessing of God on Home. 2. Peace of Mind. 3. Family Happiness. 4. Vocations. 5. Happy Marriage. 6. Employment. 7. Health. 8. Success in Business. 9. Reconciliation. 10. Happy Death.

These are all admirable intentions, particularly the first and fourth. But there are some rather noticeable omissions. How about the following list?

1. Mexico. 2. Catholic Home Missions. 3. Foreign Missions. 4. Triumph of Christianity over Communism. 5. Love for the Passion of Christ. 6. Devotion to the Mother of God. 7. Conquest of Personal Temptations. 8. The Eucharistic Reign of Christ. 9. A Catholic Social Conscience. 10. The Pope's Plea for World Peace.

Some thought upon these two sets of intentions may explain, among other reasons, why our Catholic missions receive such outrageously scant support, why our laity present such a divided front on the questions of the day that concern God and His Church. THE PILGRIM.

Literature**The Author's Eve of Composition**

FRANCIS TALBOT, S.J.

DISENTANGLING myself from the by-paths and the blind alleys into which this series of articles on writing for unskilled writers led me in the last few excursions, I come into broader avenues and see, not far beyond, the ending of the route. In those later instalments, I attempted to explore the minds of the authors when they are remotely planning their work, be that a novel or a short story, a poem or a play, an article for a weekly, an essay for a monthly, or a dissertation destined to be embalmed in a learned periodical. The proximate reactions of the author now concern me. And I would beg the reader—you reader, especially, who have aspirations to write—to be curious with me about how the experienced author approaches the moment when he must begin his composition.

There is reiteration when I state that every author is as individualized in his mind and habits as in his finger prints. Never a two are the same. Hence, there can be formulated no rule for good procedure. Each author follows his own natural preliminaries. Some are in trepidation before that moment of actuation in writing, some are tensely eager, while others are stolid and undisturbed. Hugh Walpole, I should deduce, was so confident of the final outcome of a novel that he little feared its beginning. It is related that he had a superstition that he should always begin his novels on Christmas Eve. He moulded his story and characters thoroughly in advance; when he had come to the time self-appointed to write his novel, so he relates: "I could tell it to you now, practically in the very words in which I shall write it." Arnold Bennett, likewise, once told Aldous Huxley that he had every word of a novel placed before he started to write it, and Huxley comments:

He had only to get his words down on paper, and he made no changes. His manuscripts show how easy writing was for him. There are no words scratched out, no paragraphs lined through. [Huxley continues] I've tried to work the Bennett way, to write a book "on purpose," with a full plan, saying, as he might have said: "Here is a good idea; I'll think it out and start writing on Wednesday at 8." But I have never succeeded. I can't work on plan any more than I can think in music.

For such authors as Walpole and Bennett, there seem to have been no uncertainties, no scurrying off of confidence, no hesitations, no fears or malingering postponements. Steady and serene is their approach to their business of writing. Others must pass through a time of torment and mental anguish, varying in length as in degree. The picture of an author of this type would be game for a caricaturist. Let it be assumed that he has a full comprehension of his subject for an article or a complete mastery of his plot for a story or a full-blown inspiration for a poem. He has it all planned and nicely mapped out. There intervenes a period, quite often, of acute distress. A poignant melancholy embraces him, a tenseness twitches him and renders him restless and interiorly

irritable and impatient, a concentration on his article or story blots out his awareness to the material things about him, so that he is absent minded; he is eager and plagued with an urge to begin to put his thoughts on paper; and yet, he rather dreads beginning to write the introductory sentence, and nervously seeks excuses to avert the labor. He is like a train with full steam up but creaking and grinding under the impulse of the first pull. Or, on the contrary, like an automobile with the engine chilled, and being forced into a higher temperature. A desperate experience it frequently is for an author to take the dive into his composition.

Eccentricities abound, and the complex is frequent. Bret Harte, an anonymous paragrapher informs us, "when the inspiration was on him, would hire a cab for the night and drive through the darkness without stopping, until the struggle for ideas was over and he grew calm enough to write." The same informant lists the peculiarity of Marion Crawford who carried about with him his own stationery, pen and ink, and could use no substitutes; "he wrote every word of every novel with the same pen-holder." Count Tolstoy always kept a flower on his desk while writing, and Disraeli, so 'tis said, "had a pen stuck behind each ear when writing."

In his book on Emerson, Van Wyck Brooks tells that Emerson would go to a hotel, to avoid distraction, and would wait and watch for the moment of inspiration, and "hailed its aurora from afar." To him, in regard to writing, "the one good in life was concentration, the one evil dissipation. What untuned him was as bad as what crippled or stunned him." In support of Emerson, the same writer narrates that "Thoreau had found that the slightest irregularity, were it only in drinking too much water on the preceding day, disturbed the delicate poise that composition demanded." He continues with the assertion that "Handel always composed in court dress and Machiavelli, before sitting down at his writing table in the evening, threw off the garments of the day and arrayed himself in his robe of ceremony. Was there not some virtue in this association?" Perhaps, and perhaps, but I remember one of the best teachers I have ever had advocating the tossing off of the metaphorical top hat and starched shirt, and writing in shirt sleeves.

Writers do have peculiarities. Some trained in newspaper offices cannot begin to write unless primed by much turmoil and surrounded by chaotic janglings. Some demand silence that is obtrusively and deadly quiet. Some, when the time has come for them to compose, rule out the ring of the telephone, bar the door to intruders, and set their minds not only against interruptions but against the possibility of interruption. A writer I know does some of his best work on a noiseless typewriter during his frequent railroad journeys. Bernard Shaw states: "I write in shorthand when and where I can. A great deal of my later work has been written in the train between Hatfield and King's Cross. My secretary transcribes this on the typewriter." But there are other authors who cannot, just cannot, write an article or a story or a poem except in their own room and at their own desk and

with their own typewriter or pen. Their minds stagnate and refuse to flow out into words unless they are in their own familiar, quiet environment.

Many writers—nor do they by any means belong to the older generation—are unable to compose except with pen or pencil. Several times, when I have been questioned on the matter and have answered that I always compose on the typewriter all that I write, I have been admired as a prodigy; the truth is, the habit of pounding the keys has made me incapable of writing an ordered paragraph, much less an article, in script. Bereft of a machine, after months of practice and adjustment, I might possibly grow accustomed to the more luxurious practice of communicating myself through manuscript. Joseph Conrad, an old clipping from *John O'London's Weekly* reveals, "attacked his work in diverse ways, by pen and by voice to a secretary. He would speak a part, have it typed, re-speak it, and so on until he got where he wanted."

On the contrary, the same source quotes H. de Vere Stacpoole as saying: "I never dictate or use a typewriter. I can no more imagine a writer dictating a book than I can imagine a painter dictating a picture. I can't, somehow, imagine a man writing a book with his tongue—at least, a book worth reading." A publisher's open letter boasts that "typewriting and dictaphones and other modern inventions for making an author's life easier, hold no allure for A. E. V. Mason. Pen and ink and plenty of white paper is all he needs."

Lest these disordered bits of gossip about the strange proceedings of the strange beings who tempt themselves to madness by their profession of writing lengthen out interminably, I turn the page on them. The young writer, while he is very young, and the amateur writer while still very amateurish, must rid himself as ruthlessly as needs be of peculiarities and eccentricities and fixed habits, both in the period before he tries to compose and during the time he is trying to write. He should not permit himself any freakishness of which he is conscious; it will imperceptibly conquer him as he grows older, it will fasten itself on him against his will but he must not encourage it. He must inure himself against the temptation to be temperamental, so that he cannot write, or so that he believes he cannot write, unless under a direct inspiration. When he forces himself, in the early stages of his literary strivings, he can write on schedule with a predetermined purpose. He may not, then, write fluently or happily, but he can write.

Again, he must not permit himself, this novice writer, the cramping necessity of always having quiet, or of always having noise, or of always having a pen, or of always having a typewriter, before he can tune himself into the process of beginning to compose. He may admit to himself that a certain atmosphere and that certain implements are helpful, but he must not hold to them as essentials. Later, when his genius is proved, when his superstitions have accumulated, when his arteries are hardening, his eccentricities may be pardoned, or at least condoned, and made morsels for admiring gossipers. Earlier, however, he must look upon writing as a job

that is to be done, as a bit of craftsmanship that must be executed, without any great fuss, except in his own soul, as a profession. In another phrasing, he must, after he has made all adequate preparation in gathering and ordering his material, sit down to compose in a business-like fashion. That is offered as a sensible rule. But, as I have remarked, authors are peculiar.

A Review of Current Books

While Stresa Meets

THE PRICE OF PEACE. By Frank H. Simonds and Brooks Emeny. Harper and Brothers. \$3.00. Published March 27.

DR. SIMONDS, with the able collaboration of Dr. Emeny, has written a most lucid analysis of the problem of peace. His book is objective and realistic; he has no axes to grind.

The main thesis of the author is expressed in the sub-title, "The Challenge of Economic Nationalism." Dr. Simonds sees the root menace to world peace in economic factors. Of the seven great Powers, four possess or control an utterly disproportionate share of the raw materials needed for national prosperity in the machine age. In a word, they are satiated. Hence Great Britain, the United States, France, and Russia want peace—i.e., they desire to stabilize and to crystallize the international status quo. As to Russia, the reviewer makes some reservations. But it does seem patent that the Soviets need no territorial expansion for surplus population or products. With their hard and closed mentality, Stalin and his colleagues simply await their day. When capitalism and Imperialism once more beget war, in the ensuing exhaustion and chaos they foresee the advent of world revolution.

As to Germany, Japan, and Italy, they are faced with the dilemma of expansion or explosion. Hence their policies are dynamic, not static. Morality has little to do with this situation. Here is the basic cause of the failure of the League of Nations. It has become a mere organ to maintain the status quo; it has no power to solve root problems.

Dr. Simonds discusses our own foreign policies with lucid objectivity. We want peace and, as far as Europe is concerned, rigid isolation. But our effort to combine a prohibitive tariff wall with our post-bellum position as a creditor nation is simply an attempt to square the circle. Like other nations, we want peace on our own terms. Dr. Simonds finds our Far Eastern policy unrealistic. Japan simply must have expanding markets in his judgment. She seeks to set up an Asiatic Monroe doctrine. Now we do not face the root causes of Japan's problem. Again, we should either resort to force to protect the Open Door or admit that Japan has a free hand in China. Instead, we straddle the issue. The reviewer has no stomach to liquidate Japan; among other reasons, he feels that such a policy would benefit Russia and Great Britain rather than Uncle Sam. But our present policy seems to be just drifting toward the menace of war. In a word, Dr. Simonds sees no prospect of permanent peace without profound readjustments in the international economic sphere. Until the Danubian basin, for example, recovers economic unity it will remain a sore spot. Until Germany secures an adequate market for her goods, and Italy an outlet for her surplus labor, they will remain militaristic. Nations prefer war to permanent economic inferiority and injustice. In brief, the satiated Powers must facilitate access to world resources or face another Armageddon. The combination of the sovereign-state system with unbridled economic nationalism is bound to produce periodic wars. This does not mean that absolute free trade is the solution. Economic regionalism, as expounded by Keynes, seems to the reviewer the way out of our present impasse.

LAURENCE K. PATTERSON.

Black Cargo

A SAINT IN THE SLAVE TRADE. By Arnold Lunn. Sheed and Ward. \$2.50. Published April 10.

AFTER crossing the threshold of the Catholic Church, Arnold Lunn discovered St. Peter Claver, and was enamored by the glory of his sanctity. He was confronted, however, with the difficulty that confronts the attempt to interpret Claver to the contemporary world: Claver made no protest, to one's knowledge, against the institution of slavery or even against the slave trade; rather, he appeared to welcome the trade as an opportunity for gaining more souls.

Mr. Lunn meets the issue squarely. Indeed, he takes such characteristic delight in meeting it that the tail almost wags the dog. Claver, in Lunn's hands, is the head and front of a spirited onslaught on naturalistic humanitarianism in general and many contemporary worthies in particular, from whose assumptions of exclusive righteousness Lunn's spiritual nature revolts. One cannot help feeling that Mr. Lunn experiences some of the convert's peculiar joy in getting as far away from his former idols as possible.

Mr. Lunn grants that the Church condemned the African slave trade, but he likewise asserts: "It is impossible to prove that slavery, which was admittedly proved in practice to be incompatible with Christianity, was theoretically irreconcilable with the Christian view of life." This is a sweeping statement; and there is no need to assume, as Mr. Lunn appears to do, that those who do believe that slavery lacks even theoretical justification necessarily "as the result of defective imagination, read back all their own prejudices into the remote past." Even if it were possible to "cite no text of Scripture and no saying of Christ" in support of such a view, even if slavery was condoned by some theologians and very dubiously handled by others, there still remain the clear implications of Catholic ethics, which, in the language of such a Catholic authority as Bachem's *Staats-Lexikon* (Vol. IV, p. 1165), do not grant a right to any man to claim lasting and complete domination over another human being, as a "thing," as a piece of property. Don Luigi Sturzo points out in his writings that the developments of modern Catholic ethical doctrine have revealed weaknesses in former tolerant attitudes which were once not so clear, as in the case of war or the limits of freedom in the labor contract.

However, Lunn rightly grants that nothing one way or another can be argued from Claver's silence concerning the Church's attitude toward slavery. The modern ethnologist or anthropologist specializes on scientific fact, not on the rightness or wrongness of institutions. Claver specialized on individuals. That was the inspiration given him by his Creator. His mind, though highly capable, was exceedingly simple, and concentrated directly upon doing one work: to bring the Kingdom of God to countless individual souls at the cost of a living martyrdom.

With all his passion to emphasize the spiritual, Mr. Lunn does not permit a foothold to any persons who would reject Catholic social action upon the ground that Claver's policy was largely in the spiritual order (largely, for Claver did care for sick bodies as well as sick souls).

But granting the limits in which Claver worked, is his sublime achievement without social significance? To that an emphatic *no* may be alleged. With disregard of all conventions, with burning energy, he laid the foundations of social doctrine by his tremendous assertion of the supernatural destiny of the black man. Ruthlessly warring upon sin and vice wherever found, he dragged sin, as the source of all misery, to the bar of moral judgment. As "servant of the Ethiopians forever," he made a frontal attack on the psychic and emotional obstacles to human brotherhood. He solved in his own person by sweat and agony the social tension between the races. He met the challenge of modern Communism by the heroic love of neighbor inspired by the love of God.

Bitter prejudices, highly rationalized emotions, try the patience

and courage today of those who seek the Negro's spiritual welfare in ways even more searching than did the stench of the slave ships and the sores of their passengers. Were Claver living today, his sanctity would be focused upon these obstacles to the Negro's salvation, as they were upon the grosser obstacles of his own time and place. In thoroughly modern narrative, without the usual clichés of Saints' lives, Mr. Lunn tells the tale of that sanctity and wrestles with the explanation of its most baffling secrets. His little book will bite into the minds of those who read it. Like the Spanish lady who saw Peter Claver in grim action, they will be inspired to greater charity. (The word *Negro* is not capitalized. American usage now generally sanctions the capitalization.)

JOHN LAFARGE.

The Gang's All Here!

PRIVILEGED CHARACTERS. By M. R. Werner. Robert M. McBride and Company. \$3.75. Published April 4.

IT must be assumed that Mr. Werner is an expert in the law of criminal libel. Otherwise it is highly probable that he will shortly find himself looking out upon the universe from behind the bars, sadly reflecting that sometimes the police are mightier than the pen. A book that contains more statements, *per se* libelous, to the page, this reviewer has never read, and he has perused all the scandalous chronicles of four Administrations.

Quoting from a speech in the Senate by the late Senator Caraway, of Arkansas, Mr. Werner pictures one gentleman, once a member of the Cabinet and still functioning as a moral leader, in the role of a fence for stolen goods and a perjurer; and another, then a member of the Cabinet, as a canny individual who declined to handle stolen goods, but took his profit without a murmur later, when the fence made a safe connection. Of a recent Administration Mr. Werner writes that its "Department of Justice resembled the den of a ward politician, and the White House a night club." Thereafter, names, dates, and occurrences are scattered over a dozen pages to give point to the resemblance. As the period of Mr. Werner's narrative is from 1918 to 1933, there is no serious difficulty in recognizing the pictures in this rogues' gallery. Any doubt that might arise is dissipated by Mr. Werner's habit of giving names, dates, and damning references either to a criminal court record or to a Congressional investigation.

The author's thesis is simple. Since the end of the World War, a group of wealthy men have brazenly looted the people of this country and shamelessly exploited the agencies of government. These are the privileged characters. A few underlings have been punished, but the leaders have been left unmolested. Practically all still occupy positions of trust in their respective communities, and a few are even accepted as men of unimpeachable honor. Mr. Werner draws his evidence from a study of the gangsters who took Washington on Harding's accession, the Teapot Dome machinations, Colonel Forbes and the Veterans' Bureau, the Department of Justice under Daugherty, the ship-building program, the airline monopolies granted under a former Postmaster General, and the conclusions reached by the Senate committee which last year investigated the investment corporations and banking. From beginning almost to the end, the evidence is a story of fraud, oppression, disloyalty verging on treason, perjury, theft, and murder. In the opinion of the reviewer, Mr. Werner proves his case. The color and the highlights in his tale are merely incidental.

What Mr. Werner writes has long been known, but not much has been done to prevent a recurrence of the corruption which he chronicles. That fact makes one despair of the possibility of good government in this country. Americans are easily shocked by tales of graft, but the tale that will shock us into effective action against political corruption is as yet untold. If Grant and Harding cannot move us, what can?

PAUL L. BLAKELY.

Shorter Reviews

THE POPE FROM THE GHETTO. By Gertrud von le Fort. Sheed and Ward. \$2.50. Published March 27.

THE wealthy and ambitious Peter Cardinal Pierleone became the Anti-Pope, Anacletus II, in 1130. He was the son of a fabulously wealthy Jewish convert who had rendered great services to the Church. His election in opposition to the rightful Pope Innocent II he owed largely to the favor which his money had won with the pagan elements of Rome. The eight-year schism which followed and the rôle played in it by St. Bernard, at that time arbiter of Europe, are well known facts of ecclesiastical history. It is with the background of this story that Fräulein le Fort deals.

Gathering together the scattered fragments of old legends and supplying from her own imagination the cement and the missing pieces, she works out a mosaic of the golden City of Rome in the days when Frangipani and Pierleoni carried on their factional strife, when the scions of ancient families contended for a revival of departed glories, and when the Universal Church was the plaything of local politics. The pathos of sincere Jews struggling against a sad destiny gives depth and strength to the story. The inborn idolatry and the un-supernatural outlook of popular leaders, pagan under the skin, and the mingling of superstition with true religion in the populace, are woven into the tale human and Divine of the conflict between Christ and Anti-Christ. One does not hesitate to commend the book as wholesome fiction. R. C.

IRISH SWORDSMEN OF FRANCE. By Richard Hayes. Dublin: M. H. Gill and Son, Ltd. 15/.

THIS is a somewhat sketchy biography of six Irishmen who rose to prominence in the French army. Four of them became Generals; the other two Colonels. Love of Ireland and loyalty to their Faith animated all of these men in their devotion to France and French interests, for by such devotion they hoped to reap for Ireland Catholic assistance in her struggle against English tyranny. Of these six men, one—Gen. Theobald Dillon—was assassinated during a riot at Lille; three others—Gen. James O'Moran, Col. Arthur Dillon, and Gen. Thomas Arthur Lally—were guillotined amid the orgies of the French Revolution. Gen. Charles Kilmaine, though once dismissed from service and imprisoned, was later restored to the army and served under Napoleon during the Italian campaign. The sixth and last biography carries the reader unexpectedly away from the Revolutionary period and reverts to the disturbed conditions surrounding the efforts of Prince Charles Edward, the Pretender, to secure for himself the English throne, or at least the Scottish kingdom, of his grandfather, King James II. This story, which concerns itself with the heroic efforts of Col. Richard Warren, is by far the most interesting and inspiring of all the tales told in this book. It is romantic and chivalrous. Hope of help for Ireland was the source of devotion to France in the case of these six heroic champions of French projects. That their hope was destined to disappointment in no way detracts from their generous devotion to their adopted country. Peace for Ireland, preservation of her Faith, was the object of their lives. They believed that France would assist them in this purpose if they contributed fully of their lives and labors to her welfare. In the ardor of this trust their fidelity never faltered. M. J. S.

ANTICHRIST. By Joseph Roth. The Viking Press. \$2.25.

IN the following words the author submits his thesis:

Anti-Christ has come; in a guise that we, who have been expecting him for years, fail to recognize. He already dwells in our midst, within us. The heavy shadow of his infamous wings is pressing down on us. We are even now smouldering in the icy glow of his baleful eyes.

In the essay entitled "The Red Earth" we are treated to a thoughtful and trenchant satire on Soviet Russia. The author's simple and austere style is evident from this quotation. "So I

came to the capital of this country. It is an ancient town, broad and handsome, and with many hundred ancient churches. If one looks down upon it from an altitude one sees the green arched cupolas strewn like giant jewels between flat and pointed roofs. Each of the passing centuries seems to have contributed to the making of these jewels." He sees in the tomb of Lenin a childish business which has not cheated Death, for Death has his spirit, but has merely affirmed the Catholic dogma of the Resurrection.

The munitions makers, the world-wide network of papers which peddle their penny lies, the play acting of the League of Nations, the militarists, the nationalists and false religionists—all are lashed with reasoned scorn. The fallacy of anti-Semitism is exposed in a separate, very adequate chapter. One does not have to agree with every opinion ventured to proclaim this book timely, readable, thought-stimulating. Especially does it make us wonder whether Anti-Christ is a person or an influence.

It seems that Mr. Roth neglected to visit the very fountain head of the influence of Anti-Christ. This is our Godless system of education. Is it not a portent that ignorance of Christ and hatred of Christ are fostered in a system of education whose founders and backers were pious Protestants who at least believed in the Incarnation, however much they might wrangle about Purgatory? How do the spirits of these narrow but somewhat orthodox Protestants look upon the cheap atheistic pundits who have entered into schools and colleges built from the savings of the poor? What has happened to American education in this last generation is a better proof than Hollywood of the working of Anti-Christ. A. G. B.

Recent Non-Fiction

MAKE IT NEW. By Ezra Pound. These critical essays, ranging from Troubadours, Medievalism, and Cavalcanti, offer something to think about. The first essay seems to be trying to express ideas, but Mr. Pound's Gertrude Stein manner, his allusiveness, and his usual seemingly studied obscurity keep the ideas from coming to the surface. Nevertheless he can write straight-forwardly and brilliantly, as the authoritative essays on the French poets, the Elizabethan classicists, and the translators of Greek amply demonstrate in this book. Published March 12. (Yale University Press. \$3.75)

TO NOVA SCOTIA. By T. Morris Longstreth. What H. V. Morton did for the British Isles, Mr. Longstreth does for old Acadie in his latest travel book. He looped the Province, writing of what he saw with appreciation and charm, making his copious servings of local history palatable with the sauce of human interest and the rich dressing of humor. He heard many things that were interesting and true—and some that were just interesting. A political divinity, for instance, tells him there is no religious prejudice in Pictou County. This will fall heavily on the ears of harassed Catholics in Stellarton, Pictou, and New Glasgow, as they struggle under a double burden of taxation to maintain their parish schools, when a word from the Protestant majority would lift the load. (Appleton-Century. \$3.00)

THE COSTUME BOOK. By Mrs. Nesfield Cookson. Dealing with the evolution of clothing and with the general principles of color, materials, dyeing, stenciling, and decoration, the author provides practical help for those interested in plays and pageants. Head-dress and foot-gear are not forgotten. The various period costumes are described with the aid of profuse and vastly helpful sketches. And there is a valuable bibliography. Published February 19. (McBride. \$2.00)

THE LINDBERGH CRIME. By Sidney B. Whipple. Gratifying explanation of many questions hitherto imperfectly understood in the great mystery. How, for example, the Colonel identified the body. Why Violet Sharpe committed suicide. With seventeen photographs. A vibrant story, dramatically told. Published March 7. (Blue Ribbon Books. \$1.00)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

A Dictionary

To the Editor of AMERICA:

In a review of the Thorndike-Century Junior Dictionary you say: "For this book there can be nothing but praise." Will you permit me to qualify that judgment and to assert that for this book there can be nothing but condemnation, if we speak of its contents?

1. It contains the extravagant statement that one acquires "skill and power for reading, writing, and speaking for every minute spent on it." No one learns to speak and write from dictionaries.

2. It bases its choice of words on actual count of "ten million words." No explanation is offered of where and how such an inconceivable reading was made. The occurrence ratio produces some strange freaks and includes a large number of obsolete and slang words.

3. Where a word belongs to different parts of speech, no order is observed in printing the uses. Abbreviations are given, grouped at the end, but no help is at hand to apply them.

4. Other dictionaries cite passages from the works of the authors; this dictionary makes up its own illustrations. The instances of fine writing, ludicrous assertions, incorrect idiom, and violations of good usage found on nearly every page, are amazing.

5. The book multiplies distinctions of ordinary words which no one, much less a ten-year old, ever looks up in a dictionary. The word *for* has twenty-one headings and eighteen illustrations.

6. Passing over useless, slipshod and inaccurate definitions, will your reviewer praise: "*Romanist*, a member of the Roman Catholic Church"; "*Indulgence*, in the Roman Catholic Church, freedom from the punishment of a sin," that is, impunity or immunity; "*Jesuit*, crafty person, maker of plots, person who evades the truth"?

New York City.

J. A.

Ford Ages

To the Editor of AMERICA:

The automobile industry is frequently accused of refusing to hire men who are more than forty years of age. In this connection, W. J. Cameron, spokesman for the Ford Motor Company, made the following interesting statements in the course of a public address. He said that of all the employees of the Ford Motor Company, in and about Detroit, including the 79,000 men now working in the Dearborn plant, forty-one per cent are over forty years old, twenty per cent are over forty-five and ten per cent are over fifty. Of course, this does not represent the entire automobile industry, but the Ford Motor Company is a very important part of the industry.

These figures, officially announced, are undoubtedly much more accurate than random statements made by individual workmen before a fact-finding board which makes no pretense of conducting a comprehensive and accurate survey. If the figures given were compared with an age-distribution curve for the population of a community like Detroit, they might even show that the Ford Motor Company favors the older men.

Detroit, Mich.

C. J. FREUND.

Holding Companies

To the Editor of AMERICA:

As I see that you are still "picking at" the utilities, I want to ask is it not time that you should give them a hearing on the principle that the accused are entitled to their day in court, and that lynch law is always wrong, even when it is against the utilities?

I quote from an article by Prof. J. C. Bonbright, of the New York Power Authority, on the subject of the utility holding companies, published in the November 2, 1932, number of the *New Republic*. The quotation follows:

The holding company performed a great public service in the early days as an easy device for combining the small local electric-power companies into larger systems. It gave to the local plants a greater degree of managerial ability and financial support which they were unable to obtain as long as they were isolated units. It drew vast quantities of capital from the great financial centers of the country—capital which was largely unavailable to local operating companies. The holding company was the great fund-raising device of the operating companies, and it served to tide the subsidiaries over the periods of hard times.

Mr. Bonbright is an authority on the subject, is an anti-utility man, an appointee of Roosevelt, and not suspected of being "owned by Wall St."

Philadelphia.

E. A. DOS SANTOS.

Pouring Power

To the Editor of AMERICA:

Father Michael J. Kenny, S.J., has an article about Mexico in the *Baltimore Catholic Review*, in which we might find a motive for increased and sustained action. I shall quote Father Kenny:

The first effect of the Washington agreements of 1927 that hushed Catholic protest in the United States was the replacement of Ambassador Sheffield by Mr. Morrow. This the Mexican people considered unfortunate then and deem a calamity now. With the possible exception of Messrs. Wilson and O'Shaughnessy, Mr. Sheffield was the outstanding American representative. He won the complete confidence of the Mexican people. It is a revealing fact that Washington recalled all three. Mr. Sheffield protested vigorously and effectively against the actual and legislative confiscations of American properties; but he also exercised all the influence of his office in protection of civil and religious right against Calles' persecuting policies. For this he became *persona non grata*, and for this he was recalled. Calles' way of achieving this triumph will throw some light on the favor he has maintained with successive Administrations and perhaps explain why Mr. Daniels still holds his position. Petitions against Ambassador Sheffield had been pouring into Washington at the rate of 800 a day. Coming from Masonic lodges and headquarters of the various sects and anti-saloon leagues at the height of their political power, the protests bore the mark of careful organization in Mexico and here. Inspired and directed by the Calles' agencies these sources could supply when desired an immense mass of petitions representing millions who knew nothing of what it was about. They broadcast also the publicity texts; that Calles was not persecuting religion; that he was but maintaining the laws of the land; that he was giving the Protestant ministers and churches every liberty; that he supported the sacred cause of prohibition; that he was a true and trusted Mason.

We thus see what the enemies of the Church accomplished by the American's right of petition in their efforts to rend the seamless robe of Christ's Mystical Body. Today many Sodalists, Knights, Holy Name Societies, the Friends of Catholic Mexico are following their example. If enemies can do the work of the powers of darkness in such fashion and by such means, we should be able to advance the cause of the Prince of Light by the self-same means. Let us write and pour the power.

Spokane, Wash.

MARTIN REORBECK, S.J.

Apostolic

To the Editor of AMERICA:

I should like to secure a set of the Catholic Encyclopedia at a bargain to present to a college in my town, so that a more accurate knowledge of our religion may be diffused. If any of your readers have a set they would like to dispose of, will they please write me in your care?

U. S. A.

C. S. B.

Chronicle

Home News.—An agreement was reached on April 4 by Senate and House conferees on the \$4,880,000,000 relief resolution. Both houses approved the agreement the next day, and the President signed it on April 8, while returning from his vacation trip. It is the largest single appropriation ever made by Congress in peace or war. Eight general classifications were earmarked for public works, and the President's authority on wage scales was only limited to "prevailing wages" on strictly Federal projects, while other wages must not lower existing private scales. Twenty-five per cent of the money lent or granted to States or their political subdivisions shall be used for labor. After signing the bill, President Roosevelt allocated \$125,000,000 for continuing emergency relief, \$30,000,000 for the CCC, and \$842,000 for conservation work in Indian reservations. It was planned to increase the personnel of the CCC from 303,000 to about 600,000. The President on April 10 stated his intention of spending the greater part of the relief funds by July 1, 1936, reaching the peak of operations by November. He declined to pay benefits to cotton growers out of the relief fund instead of continuing the processing tax. The Administration's social-security measure was introduced in the House on April 4, and formally approved by the Ways and Means Committee on April 5. As reported, it dealt with four major subjects—old-age security, unemployment compensation, security for children, and public health. On April 9, the President gave his tacit approval to the bill as revised. Both the Senate and House took action on measures to limit profits during wartime. Several amendments were added to the McSwain measure in the House on April 6. The conscription section was eliminated on April 9 by a vote of 205 to 183, and the bill was then approved, 367 to 15, and sent to the Senate. The Senate Munitions Committee heard testimony on the Nye bill to limit wartime profits. On April 9, without a roll call, the Senate passed a House bill authorizing \$38,098,000 for naval construction projects. On April 4, the Government decided to test the validity of the National Industrial Recovery Act by bringing before the Supreme Court the Schechter case. Attorneys for the Schechter interests filed a brief on April 8, asking for a review by the Supreme Court of their clients' convictions. On April 10, the price which the Government will pay for newly mined silver was increased from 64.64 cents an ounce to 71 cents. On April 6 it was reported in Washington and New York that Postmaster General Farley would resign from the Cabinet some time after this session of Congress. He is expected to handle President Roosevelt's campaign for re-election in 1936, and is reported to feel that it would be inconsistent under those circumstances to remain as Postmaster General, with all the Federal patronage controlled by that office. On April 5, as a result of the decision of the United States Supreme Court in the Scottsboro case, Governor Graves urged revision of Alabama jury lists to include Negroes.

Stresa Conference.—Representatives of France, Italy, and Great Britain arrived April 10 at the villa of Isola Bella, on Lake Maggiore, opposite the Italian town of Stresa, for a three-day conference on their attitude towards the threatened peace of Europe. Host to the conference was Premier Mussolini. Great Britain was represented by Sir John Simon, Foreign Minister, and Premier MacDonald, who came in place of Captain Anthony Eden. Mr. Eden became ill from the fatigue of his strenuous tour of the capitals, on his way back to London, and was obliged to take several weeks' complete rest. France was represented by Pierre Flandin, Prime Minister, and Foreign Minister Pierre Laval.

Franco-Russian Plan.—Prognostications for the Stresa conference were affected by the special plan proposed for France and Russia. This latter was to take the form, it was reported, of a Franco-Russian system of mutual guarantees within the framework of the League of Nations. The idea would be to apply the special provisions of the League Covenant for the purpose of mutual assistance in time of war. The pivotal articles of the Covenant, such as XI, XIV, XV, and XVI, which provide for appeal, consultation, sanctions, and Council reports, and for action in case such reports are not reached, would be strengthened, and delays avoided. Turkey and the nations of the Little Entente (Rumania, Yugoslavia, and Czechoslovakia) would, it was reported on April 10, adhere to this plan.

National Attitudes.—Distrust and uncertainty prevailed among the various nations whose welfare was involved in the conference. The Italians were reported as seeking action, under a united front, with a quick settlement of disputed points, such as German rearmament, the air convention, etc. France was insistent upon mutual guarantees of assistance against the much-feared aggressor. The British were unwilling, as usual, to enter into any commitments. The London *Times* took a less alarmist attitude towards Germany than the French press. Germany was willing to offer a pledge for peace, and to enter non-aggression pacts but on no account to sign up in the plan for an "Eastern Locarno" of mutual security. Moscow, on the other hand, was in acute anxiety lest the Eastern security proposal drop through the meshes of the conference. Russia was now in the anomalous position of being the chief European champion of the League. Poland approved of the Eastern security pact in principle, but was not in position to enter the agreement herself. In the meanwhile, impressive publicity was being given to Soviet military preparations, especially in aerial training.

The Pope Prays for Peace.—On April 7, four days before the opening of the Stresa three-Power conference, the Pope publicly prayed for peace in St. Peter's Basilica. Carried in state to the Altar of the Blessed Sacrament, he was preceded by twelve Cardinals and the diplomatic Representatives from France, Germany, Italy, and Great Britain, who also took part in the public prayer. It was

estimated that 30,000 persons were in the Basilica at the time to add their prayers to the Pontiff's. On April 10, the dispatches from Rome informed American readers that the Holy Father had abandoned his plan of issuing an Encyclical at Easter time. Cardinal Locatelli, a native of Italy, former Apostolic Nuncio to several South American republics, to Holland, Luxembourg, and Portugal, author of books on dogmatic theology, and first Cardinal to receive the red hat from Pius X, died in Rome on April 5 at the age of 79. His death further reduced the number of the Sacred College and revived reports that the Holy Father would soon create a number of new Cardinals.

Report to British House.—Before leaving for Stresa, Sir John Simon, Foreign Secretary, briefly outlined the views expressed by the heads of the Governments at Berlin, Moscow, Prague and Warsaw to himself and Anthony Eden, Lord Privy Seal. In Moscow, they learned that the Soviet Government favored the upbuilding of a security system for Europe, and the creation of equal security for all participants in the proposed Eastern pact. Poland, stating it had established tranquil conditions on the Russian and German borders, questioned the advisability of new proposals. The attitude of Hitler was more involved, and left doubts as to whether Germany would sign an agreement of non-aggression between the powers interested in the Eastern European questions. The Government, in response to questions, declared that Great Britain would make no commitments without consultation with Parliament.

French Armed Forces.—On April 6, the Government decreed that the military classes called to the colors a year ago and demobilizable this month were to be kept under arms until Bastille Day, July 14. Discounting those excused for various reasons, this meant an addition to the standing army of about 70,000 men, giving the nation a force close to 500,000 soldiers ready for instantaneous action during the next three months. At the same time Army headquarters ordered some 32,000 troops to the northeastern frontier, where they were immediately put to work digging trenches and stringing barbed wire between the concrete fortresses lining the border. The War Ministry issued a communiqué in an attempt to quiet public fears aroused by these movements.

Danzig Elections.—Tremendous efforts were made by the German National Socialists to capture the election to the Danzig Volkstag, or lower House, on April 8. The same demonstration machinery was staged as in the Saar, and General Goering, Reich Air Minister, and Rudolf Hess, Hitler's deputy, were present in person. With a larger total vote than in previous elections, the Nazis, however, fell short of the desired two-thirds majority, polling, on first count, only 59.9 per cent, or 139,200 votes. The Socialists voted 37,530; Catholic Centrists, 30,059; Communists, 6,880; Poles 8,100; German Nationalists, 9,760.

Fascism in Brazil.—On April 4 President Vargas signed a national security law aimed at radicals and Fascist agitators. It was invoked for the first time the following day against Major Barata, Federal Interventor for the State of Para and candidate for Governor there. However, notwithstanding this opposition move Major Barata was elected on April 6, at what his opponents termed a rump session of the State Legislature. It was the first election held in the State under the new Federal Constitution. Thirteen opposition members of the Assembly had been augmented by three originally elected as Government supporters, thus forming a majority of the Assembly personnel of thirty members. Taking advantage of a technicality in the Constitution Major Barata declared the seats of the three dissidents vacant and filled them by substitute appointees of his own; thus he secured a majority of legislative votes. It was understood that the Federal Government was not in sympathy with Major Barata. In consequence of the tense political situation and clashes that followed in which sixty were reported injured, President Vargas appointed Major de Mendoza as Federal Interventor to establish order in Belem, the capital of Para. The Brazilian "Fascists" (Integralists) claim a backing of 200,000 armed men, though Government figures deny them a membership greater than 80,000.

Strikes in Mexico.—Riots in Puebla on April 10, resulting from strikes, caused the death of two men and the injury of twenty. Federal troops patrolled the city to prevent further disorder. Fear of a food shortage spread, due to a general strike growing out of labor troubles at Atlitico. In Tampico the strike of electric-company workers continued, as did that of trolley operators in Mexico City. The latter was complicated by a strike of bus drivers. A nationwide revolutionary strike, scheduled for April 20, was discussed on April 9 at a meeting of labor organizations in Mexico City. On April 8, the United States Treasury sold 39,000 ounces of gold to Mexico, in exchange for silver purchased.

Goemboes Triumphs in Poll.—In the Hungarian elections Premier Goemboes' National Unity party won more than two-thirds of all the seats, rendering cooperation with Tibor Eckhardt's party unnecessary. As against the 118 seats it previously held, the Government now controls 172 seats. It was not believed that any immediate reconstruction of the Cabinet would occur. The Legitimist movement suffered a severe setback, which the Monarchists ascribed to the open-ballot system. Supporters of the Government retorted that the Government had polled a majority even in those sections where the secret ballot was used.

Chaco Impasse.—While Paraguay reported that on April 6 its army had made significant gains in a new drive against the Bolivians, having seized seven Bolivian towns, South American Governments and diplomatic circles looked hopefully towards Washington for a new Chaco peace plan. The Washington State Department announced

that it had accepted in general terms the proposal of Chile and Argentina to cooperate in efforts to end the Chaco War. It was anticipated that Brazil would join the efforts of these three nations. Peru had already signified its intention to aid the peace efforts. It seemed taken for granted that the League of Nations' efforts to settle the War had failed. On April 4 the United States Government canceled both the plane permits and the pilots' licenses of an aerial squadron made up of four planes, that had stopped at Lima for re-equipment en route to Bolivia. They had departed from the United States on condition that they were for commercial use only; though originally designed and constructed as bombers their delivery had been held up by the embargo on arms to the Chaco belligerents.

Canada and Empire Defense.—Anxieties about the prospect of European war led to a discussion in the Federal Parliament as to the stand Canada would take in the event of British participation. The debate was provoked by a motion of Henri Bourassa, veteran leader of the Quebec Nationalists. As far back as the World War, Mr. Bourassa advocated for Canada a policy of neutrality in European conflicts. In his recent address he advised an even greater severance of Canada from Empire entanglements, and urged, according to the correspondent of the *New York Times*,

Canada to leave the League of Nations for the Pan-American Union, look to Washington rather than London for her safety, trust to the Monroe Doctrine rather than to the British fleet for protection, and make it clear to Great Britain in advance that if she chose war and the United States chose peace, Canada would also choose peace.

His statements drew forth a reprimand from the Minister of Justice, Hugh Guthrie, replying for the Government, but Mr. Bourassa contended that his sentiments were an expression of those of a great number of Canadians from all the Provinces, and especially of the French-Canadians. Practically, Canada has shown itself rather lacking in enthusiasm either in contributing to imperial defense or in committing itself to follow the British lead in case of hostilities.

German Convents Seized.—In connection with alleged breaches of the currency-exchange laws, convents were seized by the police in Westphalia. Failure of a Muenster bank was believed to have precipitated the incident. If illegalities were committed, they were due, it was said, to ignorance of the involved regulations covering foreign exchange. A priest, the Rev. Father Aeltermann, was arrested at Meisterwalk, near Danzig, charged with "political misuse of his pulpit." At Essen, fines and jail terms were decreed for churchmen who in defending religious principles contravene any doctrine of the Nazi movement. National honors were officially paid to Gen. Erich Ludendorff on the occasion of his seventieth birthday. At the reception held at his home the General had an anti-Catholic battle hymn played, the refrain of which runs: "Save our people from the power of the priests." In his speech,

General Ludendorff attacked Christianity as unsuited for the German people.

Ethiopia Prepares.—In Addis Ababa, the Ethiopian capital, Emperor Haile Selassie emphatically denied that a state of war existed with Italy. But at the same time a force, estimated to comprise more than 100,000 African soldiers, well armed and trained, was moving to positions on the frontiers. A report from Arabia stated simultaneously that big consignments of munitions were arriving in Ethiopia from Germany, Sweden, Denmark, Belgium, and Czechoslovakia. From the two latter countries alone, it was reported, the Emperor had received 400 machine guns, 60,000 rifles, and 6,000,000 cartridges. In Rome, military authorities pointed to the heavy African seasonal rains and minimized popular rumors of impending operations.

Anglo-Polish Conversations.—The conferences between British and Polish leaders in Warsaw were of an exploratory character. Poland was represented as having been cool to any further Eastern pact. The Kozlowski Cabinet resigned, all its Ministers being retained in the new Slawek Cabinet. Anti-German demonstrations flared along the German border occasioned by the closing of a Polish high school in the border town of Beuthen.

Reich Employment Gains.—Registered unemployed persons decreased 415,000 during March, including 52,700 from the Saar. Two Communists were beheaded for the slaying of Horst Wessel in 1930. With the pomp of a State wedding, General Goering married Frau Emmy Sonnemann, an actress. Dr. Wilhelm Frick, Minister of the Interior, decreed that protective custody was to be imposed henceforth only to protect the prisoner or to prevent the prisoner from disturbing public safety through an attitude hostile to the State and that the prisoner must be informed of the reasons for his imprisonment within twenty-four hours after his arrest. Prices rising in the Saar since its reincorporation with Germany were said to be engendering dissatisfaction. There was a reported shifting of trade from the United States to other countries on account of the shrinkage of United States purchases.

Abyssinia is in the news today but few realize its Catholic connections. Next week, John M. Lenhart will write of "Abyssinia's Emperor and the Catholic Missions."

How a Jersey boy spent a fruitful year in Idaho's forests will be told by T. Flynn in "Life in the CCC."

"How Rich Is Russia?" is the query of Lawrence Joseph Byrne who answers it by showing that the claim of Russia's inexhaustible resources is a myth.

On April 27 is the feast of St. Peter Canisius, and Herbert G. Kramer will celebrate it in "St. Peter of Fribourg."